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THE EDITOR cannot undertake to return, or to correspond with the writers of, rejected manuscript.

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LITERATURE.

THE ENGLISH DIALECT SOCIETY'S PUBLICATIONS.

West Somerset Word-book. By F. T. Elworthy.

A Glossary of Words used in the County of Chester. By Robert Holland. In three Parts.

The Folk-Speech of South Cheshire. By T. Darlington.

South-west Lincolnshire Glossary (Wapentake of Graffoe). By R. E. Cole.

A Dictionary of the Kentish Dialect. By W. D. Parish and W. Frank Shaw.

Berkshire Words and Phrases. By Major B. Lowsey.

A Glossary of Words used in the Neighbourhood of Sheffield. By Sidney O. Addy.

Report on Dialect Work, May, 1885—May, 1886. By A. J. Ellis.

Second Report on Dialect Work, May, 1886—May, 1887. By A. J. Ellis.

Four Dialect Words—Clem, Lake, Oss, and Nesh. By T. Hallam.

Catalogue of the English Dialect Library. Part II.

THE length of the preceding list is explained by the fact that it comprises all the works (or nearly all, Mr. Swainson's *Bird Names* having been dealt with by another critic) issued by the English Dialect Society from 1885 to the present year. The seven glossaries, which form the principal portion of the list, are of very unequal merit, but the average quality is probably higher than that of the publications of the society for any similar period in the past. There are, however, only three of the volumes—those relating to West Somerset, South Cheshire, and Kent—in which the pronunciation is accurately indicated, and only two in which the words obtained from second-hand information are distinguished from those known by the writer to be actually in use. A glossary which is imperfect in these respects, whatever other merits it may possess, must be regarded as seriously defective from the point of view of the scientific philologist. Unfortunately by far the larger number of existing books on English dialects are of this unsatisfactory type. If the society's projected general dialect dictionary (which, thanks to the generous aid of Prof. Skeat, is now actually in preparation) is not to prove a great disappointment to students of English philology, the editor and his fellow-workers will have very largely to supplement by independent research the material to be found in the glossaries already issued.

Mr. Elworthy's *West Somerset Word-book*

is probably the very best glossary of an English dialect yet published. The author is an accomplished phonetician, and his account of the pronunciation is, therefore, of peculiar value. His familiarity with the dialect is such that he claims to be able to recognise by their peculiarities of speech or intonation the natives of any particular neighbourhood within the district to which the glossary relates, viz., West Somerset and East Devon. The meanings of words are explained with more than ordinary precision, and illustrated by carefully chosen examples. With etymology Mr. Elworthy declines to meddle; and, although he is much better qualified to deal with that subject than most glossarists, it is impossible not to approve of his decision. If any fault may reasonably be found with the work, it is that the illustration is rather overdone. It scarcely seems worth while, for instance, to occupy space with re-spelling in "Glossic" the entire sentences quoted as examples.

Mr. Holland's Cheshire Glossary is a sound and careful piece of work, though the dialectal area which it covers is so wide that the work cannot have the kind of first-hand authority that belongs to Mr. Elworthy's book. The earlier glossaries of Leigh and Wilbraham have been carefully studied, and the author has spent great pains in obtaining information from different parts of the county. The absence of phonetic indications in the body of the work is in part supplied by the very able remarks on pronunciation contributed by Mr. T. Hallam. Mr. Holland's personal acquaintance with the dialect relates chiefly to the form in which it is spoken in the north of the county. The South Cheshire dialect appears to have some noteworthy peculiarities of its own, and Mr. Darlington's glossary is certainly one of the best which the society has published. One of its special features is that it contains no words but those which the author has actually heard in local use. Mr. Darlington has qualified himself for his task by habitually using the dialect himself in his conversation with those by whom it is spoken, and he has also made a serious study of phonetics. The introduction includes a somewhat elaborate comparison of the vowel-system of the dialect with that of Old-English, which is valuable, though not quite free from faults. For example, the Cheshire *brok* (broke) does not descend from Old-English *bræc*, but is, like the standard form, due to the analogy of the participle; nor does the verb *lose* represent Old-English *lēosan*. The vowel-quantities assigned to some of the Old-English words are also incorrect.

The Wapentake of Graffoe is an irregular quadrangle of about ten miles average diameter, with the city of Lincoln at its north-east corner. The district does not appear to have any special dialectal characteristics which mark it off from the surrounding area, and most of the words in Mr. Cole's glossary may be found in the glossaries of the dialects of the neighbouring counties. But a glossary of the speech of a small district, assuming an equal degree of intelligence and care in its preparation, is usually much more trustworthy, so far as it goes, than a glossary of an entire county; and the preparation of such works ought to be encouraged. Mr. Cole seems to

have a good knowledge of the dialect; his definitions are lucid, and the illustrative quotations are well chosen.

The title of "dictionary" which Messrs. Parish and Shaw have chosen to give to their work suggests something more ambitious than an ordinary "glossary." In point of fact, the book is rather scanty in its vocabulary, and the definitions and illustrative examples of unusual words are seldom so full as could be desired. In many cases the only examples given are from old records, and the authors have omitted to say whether the words are still current. The glossary has, however, the merit of containing scarcely any redundancies, almost every word given being genuinely dialectal. The dialect is of peculiar interest, nearly every page of the "dictionary" containing two or three noteworthy survivals of words which, in northern and midland English at least, have long been obsolete, such as *barbel* (or *barvel*), a bib or apron; *brock*, an inferior horse; *chee*, a hen-roost; *chizzel*, bran; *ernful*, lamentable; *flindermouse*, flitter-mouse, a bat; *forestal*, a farmyard before a house; *hagister*, a magpie—to cite only a few at random. In the last-mentioned word, by the way, the *h* is etymologically superfluous; is it really pronounced, or is it due to mistake on the part of the glossarists? The introductory remarks on pronunciation do not contain anything about the treatment of the aspirate; probably it is, as in London, prefixed merely for *emphasis*.

The Berkshire Glossary is not quite up to the usual standard of the society's publications. It abounds in words which have no claim to be considered dialectal, such as "*Alf*, short name for Alfred"; "*aaype* [simply the normal local pronunciation of *ape*], to simulate or copy"; "*billy-cock*, the wide-awake hat commonly worn"; "*bran new* [in its ordinary sense]"; "*duck*, to lower the head to avoid a blow"; "*guzzler*, one who is constantly drinking alcoholic liquors." If superfluous material of this kind were removed the volume would be very materially reduced in bulk. The Berkshire dialectal vocabulary can scarcely be so poor as this glossary would seem to indicate. The volume is dedicated by permission to the Queen; and in connexion with this fact it is rather amusing to note that in a dialect song given in the Introduction the too irreverent words "*vor Quane Vicky's zaake*" have been expunged with ink, and "*vor our good Quane's zaake*" substituted in MS. If Major Lowsey did not wish his readers to discover what was the original version he should have used better means for the obliteration. The introduction contains some rather interesting bits of folklore and local anecdote.

As the dialect of Sheffield and its neighbourhood is better known to me than that of any other part of England, I may be pardoned if the space allotted in this notice to Mr. Addy's volume is somewhat disproportionately large. Mr. Addy has evidently no such thorough knowledge of the Sheffield dialect as Mr. Elworthy or Mr. Darlington possess of the dialects of which they respectively treat, and probably only a small portion of his material has been verified by his own personal observation. On this account, and also on account of the entire absence of any

guide to the pronunciation, the work cannot quite claim a place in the best class of dialect glossaries. The vocabulary, however, appears to me remarkably complete, and the senses of the words are nearly always correctly given. I must confess that the book contains a large number of dialect words which are entirely unknown to me; but I have no reason for doubting their genuineness. In a few cases it seems possible that words may have been included which really belong not to Sheffield, but to the adjoining part of Derbyshire. *Hoo*, for "she," for instance, is no doubt sometimes heard in Sheffield; but I remember a Derbyshire man being ridiculed by his fellow-workmen for using it, the ordinary word being *shoo*. Although the dialects of Sheffield and of North-east Derbyshire (the limitation is important) belong to the same general type, there are some noteworthy differences. At Sheffield the "new-long" *o* (i.e., Old-English short *o* lengthened) is pronounced *oi*; thus, *coal* becomes "coil," and *hole* "hoil." At Chesterfield, twelve miles south, the sound is (or was thirty years ago) a simple long *o*. At Sheffield, the sound *au* of standard English is replaced by *ō*, while at Chesterfield it has in general the same sound as it has farther south. Somewhat unaccountably, however, such words as *all*, *call*, *ball*, which at Sheffield are *ol*, *kōl*, *bōl*, are at Chesterfield *ō*, *kō*, *bō*. The Sheffield dialect agrees with those of the north in using *at* for "that" as a conjunction and relative pronoun; at Chesterfield this is, or formerly was, quite unknown. Many more points of this kind might be noticed, which show that Sheffield is on or near the boundary of a distinct dialectal subdivision. On this account the absence of phonetic information in this glossary is especially to be regretted. Mr. Addy has obtained a good deal of useful illustrative matter from early local records, and frequently cites the *Promptorium* and the *Catholicon* with advantage. In the introduction he tries to show that the latter dictionary is the work of a person resident in the neighbourhood of Sheffield, and further attempts to identify the author with the tutor by whom Archbishop Rotham was educated, at the town (five miles from Sheffield) from which he derived his surname. This is an interesting speculation; but the evidence for it is somewhat unsubstantial. There seems, however, to be a good case for believing that either the *Catholicon* itself, or one of the earlier works on which it was based, may have been written in South Yorkshire.

Mr. Addy has not imitated the caution of Mr. Elworthy with regard to etymological speculations. Some of his conjectures are both ingenious and correct; but it is a pity that he did not submit his MS. to the judgment of some tolerable philologist, who would have saved him from printing such wild fancies as the comparison of *hoil* (the regular dialectal form of *hole*) with the Greek *κοῖλος*. The glossary includes a selection of place-names (in the same alphabet with the dialect words), the early documentary forms being given, usually with suggestions as to the derivation. Mr. Addy is often right in his etymologies, but quite as often wholly wide of the mark. "*Unshiven Bridge*," he says, "seems to mean unsplit; but why a bridge should be so called is not clear. It may

mean a bridge of one span." This is rather clever, but as the bridge in question is in the parish of *Hunshelf* (at the foot of a ridge called Hunshelf Bank), I think the name should be read as *Hunshilven*. The form in some maps is *Unshiven*, which is rather a good example of interpretative corruption. *Unthank* is too common a place-name to be a corruption of *Underbank*. It probably means the abode of a squatter, who established himself *pās hlifordes unvances*, without the consent of the owner of the spot. An improbable etymology suggested for the name Spinkhill calls attention to one of the few missions which I have detected in the vocabulary—the word *spink*, a chaffinch. In the introduction are given some interesting particulars of local folklore, games, and customs, illustrated by references to unpublished documents. I cannot forbear pointing out an amusing mistake into which Mr. Addy has fallen in the interpretation of a Latin epitaph in Norton church. The inscription, dated 1674, states that the mortal remains of Barbara Lee are laid "in puncto perpendiculari hujusce superficie," and ends with this wonderful couplet:

"Prima sui breviter gracilis pars defuit aevi,
Juxta distillans, igne premente, liquor."

To this Mr. Addy appends the following extraordinary comment:

"The words of the couplet which concludes the epitaph are obscure, but I take them to mean that Mrs. Barbara Lee . . . was buried under or near to the fireplace, which was then built on or near to the site of the altar. There is something ghastly in the idea of the body melting or 'sweating' away from the heat of the fire above it. The epitaph, which is copied correctly, can have no other meaning!"

The poet who is quoted in this epitaph was not exactly a modern Ovid, but his meaning is not so very obscure. Evidently *juxta* is intended in the sense of *juxta ac*, and the couplet is simply a far-fetched paraphrase of a very commonplace simile. It is always well not to be too sure of the meaning of a bit of Latin that one cannot construe.

Perhaps it may seem unfair to Mr. Addy to pick out in this way the worst parts of what is after all a serviceable and interesting book; but in reviewing a work of this kind fault-finding is the only kind of detailed criticism that is possible. I should like to impress on all intending authors of future glossaries that the funds of the society cannot be wasted on printing useless or irrelevant matter without its power of producing valuable work being to that extent diminished.

Mr. Ellis's two "Reports" form a condensed analysis of the general results to be set forth in his volume on the existing phonology of English dialects, which is now in an advanced state of preparation. It would be hard to over-estimate the labour and skill that have been required to reduce to order the enormous mass of material with which Mr. Ellis has had to deal. There can be no doubt that the forthcoming volume will make an epoch in the history of English philology, and even this brief abstract deserves careful study from all who are engaged in any work upon English dialects. Mr. Ellis acknowledges much valuable help from Mr. T. Hallam, whose little pamphlet on "Four

Dialect Words" is an excellent specimen of accurate and well-directed investigation.

The *Catalogue* of the English Dialect Society's library at Manchester forms a useful index to dialect bibliography. For the benefit of those who live within reach of the library itself, it may be mentioned that the recent additions include many volumes of glossaries enriched with annotations by Mr. J. R. Wise and other well-known dialect students.

HENRY BRADLEY.

Our Kin Across the Sea. By J. C. Firth. (Longmans.)

IN a brief preface which Mr. Froude contributes to this little volume the author is introduced as a New Zealand colonist of old standing, not a man of letters but a man of business, a merchant of wealth and influence, a great landowner who farms his broad acres on the most approved principles of agriculture, and a good citizen of Auckland, who, after a long experience in developing mines and railroads at the Antipodes, has a right to discuss the like institutions and resources in the United States.

Mr. Firth, it is true, made only the usual hackneyed tour through California, Nevada, Utah, Wyoming, Minnesota, Wisconsin, Michigan, Colorado, Missouri, Illinois, Indiana, and Kansas, during part of the year 1887. However, his observations on the resources and characteristics of Western America bear the imprint of a mature judgment and a keen eye. Unlike the majority of the "globe trotters'" books, his pages are not filled with the petty details of what the author ate and drank, or how he slept, or in what manner his dinner was digested. Indeed, there is very little personal narrative, the chapters being mainly occupied with condensed notes on the different features of the country visited, as they struck a colonist writing for colonists. Hence these notes, which were originally printed in the columns of a New Zealand newspaper, have a distinct value of their own. They describe America not, as is usually the case, from the European point of view, but from that of regions in a similar case.

The United States are colonies of the Old World, and it is, therefore, misleading to judge them from the standpoint of countries which have never been called upon to work out their national salvation in a like fashion. Mr. Firth regards matters very differently from an Englishman reared in England. He is a colonist who in the great Republic of North America sees states which demonstrate what the other offshoots of Europe may become, importing their arts and civilisation ready made, instead of laboriously evolving them as the mother lands have done. As a rule, his remarks are kindly and sympathetic; and he evidently speaks with feeling when he again and again refers to the ill-will engendered, owing to the sneering tone assumed by the sillier order of our countrymen on America and the Americans. At the same time, he does not pander to the oftentimes inordinate vanity of our "kin across the sea," or to that touchiness which is so characteristic of new nations which have still their position to make, or of little ones who have

seen better days. In these respects the huge United States and the tiny kingdom of Denmark are very much on a par. Mr. Firth is evidently a man with decided views on various questions, who has read and pondered much; and in common with many people who have not had many opportunities of getting their angularities rubbed off, he is at times rather crochety and even dogmatic, with a tendency to generalise more confidently than his premisses permit. Good sense and sound criticism are, however, what strike us most; and it is seldom that the reader who has seen other men and cities, and has, therefore, a proper standard of comparison, will not agree with the fairness of his opinions, or even with the strength of his language. The following passage expresses in a condensed form the general tone and conclusions of the volume:

"Americans are patient, courteous, intelligent, energetic, and full of resources; but, like other people, some of them are not always wise, though they will generally submit to criticism of their achievements and of the institutions of their country with an admirable courtesy and grace so long as the criticism, though sometimes unfavourable, is animated by an evident goodwill and does not degenerate into a vulgar sneer. There are, however, numbers of Americans whose 'conceit' is not always of the true 'temper.' So long as you say 'America is a great country, its people a great people, its lands unrivalled for extent and fertility, its inventions unsurpassed, its achievements in the arts wonderful'; when you add that 'its great cities, its enormous products, its great wealth, its vast railway system, are, one and all, a grand testimony to American skill, enterprise, and genius'; so long as you say this—every word of which is true—you are declared to be the most appreciative of men, and altogether an Englishman of great common-sense. But should you, as the result of much patient investigation . . . mildly express your opinion that Americans drink too much iced water; that their politics are not quite so pure as they might be; that their railway system is a huge monopoly under whose iron rule the people are helpless; that the hoop-iron table knives they use, though well adapted for cutting butter, are not exactly suited for cutting beef; that their laws are not always well administered; that they often neglect their political duties, and abandon the field to charlatans and rogues; that Americans work too hard, disregard the laws of health and the requirements of a healthy life—the pleased expression leaves the face of your friend, and you are immediately told that you have not devoted sufficient time to make the necessary inquiries on these points, and it may even be hinted that you are not nearly so sensible as you were considered to be half an hour before. In all this Americans only show how extremely English they are" (p. 237).

It would not be difficult to join issue with Mr. Firth on some points. But where there are many men there must be many minds; and no two people can see the same landscape, or the same policy, with exactly the same eyes or from exactly the same aspect. It is more agreeable to acquiesce in his judgments than to differ from them, and to recommend this modest work as a trustworthy summary of an intelligent traveller's observations, than to wrangle over the statements with which fault might be found. Indeed, since Anthony Trollope wrote more than a quarter of a century ago, and Mr.

Freeman at much more recent date, we cannot recall a tourist's book in which more sound yet kindly criticism has been compressed into two hundred and fifty pages than we have in these out-spoken chapters of this shrewd Anglo-New Zealander.

ROBERT BROWN.

TWO BOOKS ON MADAME DE MAINTENON.

Madame de Maintenon. By Emily Bowles. (Kegan Paul, Trench & Co.)

Madame de Maintenon d'après sa Correspondence authentique. Choix de ses Lettres et Entretiens. Par A. Geffroy. (Paris: Hachette.)

"THE present moment is favourable to M^{de}. de Maintenon," said Sainte-Beuve in the *Causerie du Lundi* of July 28, 1851; and now, at thirty-seven years' distance, it may fairly be said that that favourable moment has recurred. Here I have before me two most excellent volumes, in which M. Geffroy has so selected, annotated, and edited the more important letters in her correspondence as to compose a biography of the highest interest. Here is an English life written for the general English reader, and in a most sympathetic, it might at most be said eulogistic, spirit. And has not Dr. Dollinger been lately assuring us that she was the "most influential woman in French history," and comparing her to the Empress Maria Theresa of Austria?

And, in truth, it is but just that these gleams of later sunshine should fall upon her memory, for in past times an undue amount of shadow has rested there. "Abuse and insults," as she said to someone who had come to complain to her of a libellous attack, "Why abuse and insults are our daily bread." And, unfortunately for her, the court calumnies by which she lived surrounded, instead of being suffered to die their natural death and lie forgotten, were immortalised by the genius of Saint Simon. Then, in the succeeding generation, a part of her correspondence fell into the hands of a certain La Beaumelle, whom Voltaire described as "a preacher at Copenhagen, and since then an academician, a buffoon, a gambler, a knave, and, as ill-luck would have it, a clever fellow"; and this La Beaumelle, not content with altering the text of the letters to suit his fancy, invented not a few, and so made her responsible, one way and another, for statements and sentiments of which she was quite innocent. Altogether there was great scope for the patient care, the fine critical erudition and acumen, wherewith M. Geffroy has rectified errors and collated texts. His book is an admirable book. Not only does it contain about as much of M^{de}. de Maintenon's writings as the general reader need trouble himself with, but it is a distinct gain to history.

Quite as much can scarcely be said for Miss Bowles's biography, though I am far from saying that it is not a book which can be read with pleasure. She writes, as I gather—though she does not expressly say so—from the standpoint of orthodox Roman Catholicism, and hence much that to her looms large and of vital consequence—all those matters ecclesiastical in which M^{de}.

de Maintenon took so keen a part—may well, to those whose standpoint is different, seem comparatively unimportant. Nor does she give evidence of possessing such a full knowledge of the general history of France during Louis XIV.'s reign—apart from the study of her special subject—as enables her to place her subject itself in due perspective. Certainly M^{de}. de Maintenon exercised a great influence upon the king and court, and, in a minor degree, even upon the country. She was mainly instrumental in weaning Louis from a series of love entanglements, never particularly edifying, that threatened, as he advanced in years, to grow contemptible. She surrounded his later life with an atmosphere of almost Puritanic austerity. Very religious herself, she led him to be religious too, or at least as religious as his nature would allow. But to speak as if she had inaugurated an era of good government in France—to say that, as soon as he came under her spell, "Louis XIV. made good use of his newly found happiness by letting his people share it," and "occupied himself chiefly with the personal administration of his kingdom," as if the most autocratic of monarchs had previously delegated his kingly duties to others—all this is to convey a false impression. No such transformation-scene took place. The government of France was no better when M^{de}. de Maintenon exercised her occult influence than before—in some respects it was even decidedly worse; and the revocation of the Edict of Nantes had her full approval.

But how interesting her story, and what a clever woman! She herself, in her confidences to the ladies of Saint-Cyr, was in the habit of attributing her elevation to the hand of God. But we, who look for secondary causes, may well stand amazed at the skill, the persistent care and watchfulness with which she played her game of life. Everything must have seemed against her when she first entered the royal household—her father's more than doubtful character, her early poverty, her marriage to Scarron, her somewhat equivocal position as governess of the king's illegitimate children—all, even to the personal prepossessions of the king; yet against every obstacle she triumphed, and became not only the wife of the king, and he the proudest monarch in Christendom, but also the ruling influence of all the latter part of his life and the central figure in the royal family. Such a result could only have been obtained, in that court of intrigue, by daily miracles of tact.

The position had its drawbacks, no doubt. She paid the penalty of her greatness. Louis XIV.'s politeness to women went no deeper than the surface; and from his absolute selfishness, he clearly was, as Carlyle's mother said of Carlyle, "ill to live with." To keep the peace in that miscellaneous royal household must have been like one of the labours of Hercules. As the reign drew to its close, terrible calamities, private and public, fell on the king. There are certain of M^{de}. de Maintenon's letters in which one almost seems to hear the wail of starving France, and the echo of the cannon of Blenheim and Malplaquet. But against personal discomfort, ill-health, the weariness of advancing age, anxiety, and mis-

fortune, she maintained an indomitable spirit. There was real stuff in the woman.

As regards her literary position there has been, I venture to think, some little exaggeration. Unmistakably she wrote well. The style in her voluminous correspondence is perfectly clear, direct, an excellent style "of affairs," good for every practical purpose. Her notes on diplomatic or quasi-diplomatic subjects, as to the Princesse des Ursins, might almost be taken as a model. If she has anything to relate she does it perspicuously. If she has a point to argue she does it with precision. Forceful she very often is, and almost always elegant. But the style, with all its merits, is, to me at least, a little hard and dry. It will not bear a moment's comparison with that of her great contemporary, M^{me}. de Sévigné. It lacks fancy, imagination, sparkle, fire, tenderness, and passion. There is in it nothing of sympathy or charm. And if anyone should urge that these are wanting in M^{me}. de Maintenon's style because they are wanting in M^{me}. de Maintenon herself—why I, for one, shall not say him nay.

FRANK T. MARZIALS.

Years of Experience: an Autobiographical Narrative. By Georgiana Bruce Kirby. (Putnam's Sons.)

EMINENT persons, it is understood, are entitled to publish "recollections" and to write autobiographies for posthumous publication. Persons not eminent may tell what they know about the great ones whom they have met. What degree of eminence, or what amount of association with eminence, gives these rights is not clearly defined. Perhaps a better rule would be that persons who have something to say about their own lives, or the lives of their contemporaries, and are able to say it properly, should write such books. The revelation of an obscure, and what is termed "common-place," life may prove to be of the highest value. "I find nothing in fables more astonishing than my experience in every hour," said Emerson; "one moment of a man's life is a fact so stupendous as to take the lustre out of all fiction." One who can effectually exhibit the stupendous fact is surely worth listening to. The use of biography is that it presents, objectively, what is, or might be, our own career. Good biography is a looking-glass for the mind. For common-place folk the record of a common-place life may, really, be more stimulating than the record of the career of some transcendent saint. The essential thing is that the story shall be well told.

Mrs. Kirby has certainly told her story well. She has been a keen student of herself and of others, and has made her experiences real to her understanding as well as in her life. She seems to have been always eager for experience. She would not take things for granted, but must know the why and wherefore of them. Other children have purposely let the sawdust out of their dolls' bodies—many wantonly, some perhaps in the spirit of truth-seekers—but few, probably, at three years old, have deliberately misbehaved at school in order to know what might be the emotions of "the dull or idle children who are sent into the corner of the room and

invested with the 'fool's cap' as a punishment." That the child who did this should prove troublesome to her seniors by demanding to know "who made God, and why he made the devil," might be expected; and the discerning reader will not need to be told that, in after years, she did not take either her religious or her social creed on trust.

As a matter of fact, she got mixed up with that Transcendentalist circle in New England, where everything religious, social, moral, was being newly examined, and, if found wanting, rejected. She has much to say that is worth attention about these Transcendentalists and their organisations. An Englishwoman herself, she found "the caste spirit in Boston was harder, more insensitive, than in the mother country." It was based, not on inherited estates or titles, but on "descent either from those Puritans who came over in the *Mayflower*, or from other early emigrants of that class." However, it was not with the aristocracy of Boston, but with the Reformers that she had chiefly to do. She joined the Brook Farm Association. There she met, among other famous persons, Hawthorne, Ripley, Dana, Parker, W. H. Channing, and, most important of all to her, Margaret Fuller. Her account of the life at Brook Farm is interesting; and the historian of that famous undertaking, if he ever appear, will find it of value. Incidentally, she helps to clear the vexed question of the relation of the *Blithedale Romance* to Brook Farm. The prevailing impression—despite Hawthorne's explicit denial—has been that Zenobia and Margaret Fuller were one and the same person. But Mrs. Kirby says:

"In the *Blithedale Romance* Hawthorne adapted various characters to suit his purpose in the tale. There was at the farm a pretty black-eyed girl who, before coming there, had been used as a clairvoyante for examining the patients of a certain physician in Boston. Young in knowledge, as in years, she yet gave the result of her clear-seeing in scientific terms. I never knew whether her powers gave out or whether her confessor (for she was a Catholic) forbade her to pursue her profession. I think it was she who suggested 'Priscilla' to Hawthorne. 'Zenobia,' a friend of Miss Peabody, was a resident at the Farm. She died lately at Florence, Italy" (p. 103.)

Still it is by no means certain that some of the characteristics of Zenobia were not suggested in Margaret Fuller. To copy from nature just as he saw it before him was not Hawthorne's method. He gathered materials from the actual, but his power lay in the readjustment of those materials. He presented human nature, not as it had been within his own observation, but as under varied circumstances he conceived it would be.

After Brook Farm came to an end, Mrs. Kirby, at the instigation of Margaret Fuller, took some considerable part in reforming the management of the female section of the New York state prison at Sing Sing. As assistant to the matron for several years, she had some striking experiences, which are here set down. The old method had been to maltreat the criminals according to the caprice of the governor and warders; the new method was to regard them as human beings in whom the good element had been temporarily over-

borne—to whom, therefore, before all else, help to re-establish it ought to be given:

"It was our intention to create kindlier feelings and purposes in these unfortunates, and so lift them out of the slough they had been born in, or had fallen into, and to impress them with the fact that all, ourselves included, were subject to the same law. We never spoke to them of their past as vicious; if they chose to speak of it to us that was quite another thing. If, at the time, we could realise our low condition, we should never be in it. The meanest landlord who ever drove a mother and her little ones out into the streets to starve and freeze did not feel himself to be a wretch or he would never have done it."

In short, the doctrine that there is no evil principle, but that evil is a lesser or perverted good, which was a favourite teaching of the Transcendentalists, was applied at Sing Sing. The treatment of the prisoners was entirely humane. Harsh punishments of all kinds were abolished, and the inmates were made in every way as comfortable as the circumstances permitted and their behaviour warranted. Mrs. Kirby and her fellow workers regarded themselves as ministers to the wants of the prisoners under their charge.

Following this came a quiet, though active, part in the emancipation movement. It is not possible to follow in detail this most interesting narrative, nor is it necessary. Enough has been said to show that the book is valuable, and the bright, critical humour of its author makes it exceedingly attractive. The only complaint that can be made is that it ends abruptly with the words "In May, 1850, I left New York for California, where I have passed the remainder of my life." Surely the thirty-six following years were not so unfruitful in experience that they deserved to be thus summarily set aside. But perhaps Mrs. Kirby thought the present volume was big enough, and will give us another by and by.

WALTER LEWIN.

The Gospel in Nature. By H. C. McCook. (Hodder & Stoughton.)

It has been the custom of Dr. McCook (who is vice-president of the Academy of Natural Sciences of Philadelphia) to deliver Sunday afternoon discourses in a Presbyterian church so near the University of Pennsylvania that he found many of its students in his congregation. With the laudable desire of influencing these young men for good, he adopted a wider range of subjects and a freer treatment than is usual in ordinary sermons. Each discourse was introduced by a lecture giving simple explanations of atmospheric phenomena and aspects of nature. Then moral and spiritual lessons were drawn out from these, and many of the so-called difficulties of belief at the present day, questions on the discrepancy of religion and science, and so forth, incidentally touched upon. The text of the whole volume may be said to be the author's words: "Nature is God's great book of parables." Dr. McCook's book reminds us of Dr. Child's *Benedicite*. He reads religious lessons in the dew, hail, and snow, in mountain, leaf, and cloud. He is thoughtful and devout; but his thoughts are not of that subtle and profound character which we of the Old World are wont to associate with

academic sermons, with the discourses, e.g., of Newman, Mozley, or Dean Church. And yet these lectures contain many beautiful deductions expressed in eloquent, often in burning, language; although here, again, the preacher in an English university would have toned down his ordinary paragraphs, and expressed most of his nobler passages in more chastened and simple words. Trite thought is not commended by a gorgeous effulgence of style and brilliant display of oratory. In another respect these sermons differ from an English academic discourse. That would draw illustrations from the classic tongues, and mainly, if native poetry were chosen, from the world-wide accents of our greater poets. Dr. McCook, probably to match the more modern sentiments of his hearers, never quotes those writers of Greece and Rome whose words lie so close to the hearts of scholars, but profusely cites the poets of his own land—Whittier, Watson, Longfellow, Lowell, and our own minor poets. The author is a diligent student of the lower forms of animal life and a leader of theological thought in America. His book is introduced to English readers by Mr. W. Carruthers, the accomplished president of the Linnaean Society, and cannot but be welcomed as a powerful auxiliary in the warfare of religion with Agnostics and materialism. In the strong set of modern thought to the study of nature it is reassuring to find so careful an observer as Dr. McCook throwing himself with ardour into the cause of natural theology and rescuing science herself from the light-armed crowd of skirmishers which prevents her fighting her battles in her own way.

The eighth discourse may be selected as a type of these sermons. It is on "Snow-whiteness," which is taken to represent the glory of the Saviour. After showing that this whiteness is mainly owing to the complementary colours of the spectrum reflected in due proportion from the snow crystals, he draws out the Scriptural imagery of the Lord in the perfection of snow-white lights and thus shows His Divine nature and authority. Next he takes the analogy of the protective and nourishing force of snow and connects this with the love of Christ as the friend of sinners. All this is illustrated with abundant learning, and driven home with much persuasion, and is well fitted to affect a listener who, with any enthusiasm for nature, has not forgotten his Bible. Every now and then the preacher rises into a high and commanding strain of eloquence, which must strike any thoughtful reader. Thus, turning from the mist-veil of morn and evening, he says:

"To my thinking God is best glorified by an honest endeavour on the part of every man to bring and keep a blessing within the world. If, indeed, it be impossible thus to restore our world to the state of the primitive Eden, it is not impossible so to water the face of the earth by kind and noble deeds, by true and lofty aims, that this earthly home of man shall be brought as near to paradise as may be in this mortal estate, and shall be made the high vantage-ground from which man himself shall step at last into the paradise of God."

And he continues in noble words to point out how the gradual revelation of the landscape as the mist clears off resembles the clear spiritual vision which will dawn upon the soul in the future. Another beautiful pas-

sage compares "the composure, almost as of unconsciousness, which hangs about the Mosaic narrative of creation," with the impressive stillness of nature, "yet creative in her faculty," the silent growth of the woods, the noiseless progress of the grain or bud towards perfection. Indeed, page after page teems with thoughtful teachings often as finely expressed. No one can take it up without finding suggestive passages, statements which will confer a wider grasp of truth. Dr. McCook sees, too, how essentially practical is all true religion. Take the following, for instance, and with it we must reluctantly cease to quote, and advise our readers to search the book for themselves. How much is such teaching needed in every condition of life at present!

"Is it your lot in life to labour in wood, or stone, or iron, or paper, or cloth, or other material or fabric? See to it, that, in imitation of the infinite Architect and all-wise Artisan, you carry with you to your toil a sense of pride and joy in your labour. Cherish the desire and purpose to do your best for the sake of doing your best, to produce the most perfect work, not simply because it pays, not simply because you are under pecuniary obligations to do so, but because in the exercise of your noblest manhood and womanhood you esteem it a part of your life to make your life's products as near perfection as your conditions and abilities will allow."

With so much that is excellent both in substance and expression, these sermons at times jar upon English sensibilities. The language is often florid, and occasionally degenerates into sentimentality. Lack of taste surprises the reader, such as allusions to "poor old Jumbo" and "the vegetable dish on the dinner-table." More frequently words and phrases of superfine quality, exaggerated Americanisms, astonish him, because purer idioms to express the same meaning could so easily have been employed. To "con the broader script," or "flex the arm," or "placate the angry powers," or "live for a loftier selfhood," are expressions of this kind; while "a visional image," "a power regnant," "a pivotal conflict," and the like, are certainly not expressions to be commended.

The two final discourses in the book are on the lawfulness of holding land. These examine the Scriptural evidence on the point, but scarcely do justice to the argument implied by the fact that possession of land by individuals is a limited, and therefore necessarily an allowable, fact. Power to use the air, or the water, or the earth on which we tread is, on the other hand, practically unlimited, and therefore of universal enjoyment. We must also take exception to the Calvinistic leaven of the following passage, although borne out by a line in a popular hymn of the present day:

"For myself, I can hardly conceive of the heavenly city and the heavenly country independent of some place or mansion which shall be my own, where I may retire from the great crowd—no less a crowd because they are of the redeemed—and with my friends and kindred spirits enjoy, under my own vine and fig-tree, and under my own roof, the double joy of home and heaven."

We find nothing to support this curious view of isolated bliss in Scripture, but much that contradicts it. St. John, in xiv. 2 (which

promises "abiding places" hereafter), especially uses the plural pronoun "to you," not "to thee," or "to each one separately"; and if true socialism is to exist anywhere it will be in heaven, the blessedness of which is invariably represented as consisting in communion, not as an enjoyment in severalty.

With these abatements for Cis-Atlantic readers, this volume is a substantial gain to the printed sermons of the present day—a welcome evidence of the best devotion of our brethren in the New World.

M. G. WATKINS.

NEW NOVELS.

An Imperfect Gentleman. By Katharine Lee. In 3 vols. (Longmans.)

The Death Ship. By W. Clark Russell. In 3 vols. (Hurst & Blackett.)

Beautiful Jim. By John Strange Winter. In 2 vols. (White.)

Vane's Invention: an Electrical Romance. By Walter Milbank. (Walter Scott.)

Love until Death. By R. Whelan Boyle. (Spencer Blackett.)

Rhys Lewis, Minister of Bethel: an Autobiography. By Daniel Owen. Translated from the Welsh by James Harris. (Simpkin, Marshall & Co.)

An Imperfect Gentleman is a variation on the same theme as that once famous novel, *Ten Thousand a Year*—the inability of a man reared in comparatively humble circumstances to adapt himself to the position of a country gentleman of considerable estate, when suddenly lifted into it. But the workmanship is more delicate than Samuel Warren's slapdash manner, and the hero is not a Yahoo like Mr. Tittlebat Titmouse. On the contrary, he is a kindly, clean-living, and fairly well-mannered little bank-clerk, married to a like-minded and pretty young wife. He learns that he is Sir Thomas Rowley, Baronet, with a rent-roll of eight thousand a year; and the adventures of the happy pair on taking possession of their fortune form about one-half of the book. As a foil to them another pair is brought on the scene—a Roman Catholic earl and his son, of a family ruined long ago by devotion to the Jacobite cause, and now bitterly poor, but supporting their poverty with cheerful frankness, and neither disguising nor parading it. The love-adventures of the son, Viscount Leaveland, take up most of the story which is not occupied with the Rowleys, and bring the two groups into contact, thus serving for the evolution of the plot. The natural opinion of a clerk on £300 a year that £8000 a year is boundless wealth leads to the inevitable result; and, long before he has discovered that he is only a minnow in rank and fortune among the magnates of the county, Sir Thomas Rowley has gone much of the way towards financial ruin, and both he and his wife have deteriorated in many respects, notably in their mutual relations. How the catastrophe is precipitated by the evil genius of the story, and how the ends of justice are satisfied all round at last, must be read in the author's own words, since it would be unfair to disclose it here; but the book is readable enough to make this no penalty.

Mr. Clark Russell has broken new ground to some extent in taking the *Flying Dutchman* as the subject of a sea-story. The theme has been essayed by previous novelists; and there is, notably, Capt. Marryat's *Phantom Ship* to compare and contrast with it. The two stories are wholly unlike; and Mr. Clark Russell's is the more powerful of the two, at the same time that it is less melodramatic. One peculiarity of his treatment of the legend is that he has, with keen artistic insight, made the doomed crew much more human and natural than they are commonly represented. According to Mr. Clark Russell, Vanderdecken and his fellows are not aware of the curse which lies upon them. Their memory is defective, and they run each failure to double the Cape into the preceding one, forgetting all the previous mishaps, so that 1796, the year in which the story is placed, is to their minds 1654. They also procure clothing, food, tobacco, and such matters from derelict vessels, of which there are enough in their track to yield a sufficient supply; and there is much ingenuity shown in making their inaccessibility to any knowledge of their real condition seem probable to the reader, given the circumstances. The interest of the story is concentrated on two persons—the narrator, and a beautiful young girl, both of whom have by misadventure become passengers on board of the *Flying Dutchman*, or the *Braave*, which is the name the vessel bears here. The figure of Vanderdecken himself is boldly conceived and vividly drawn, at the same time that it is remarkably free from mere staginess; and the descriptions of the scenery of waves and storms are as copious and ornate as Mr. Russell's readers have learnt to expect. There are, however, some original mintages of words which are no gain to his diction; and we do not know whether he or the printers be responsible for an error which we have noted some twenty times in recent books, the substitution of the present "eat" where the preterite "ate" should stand. We would gladly sacrifice one of the sunsets or hurricanes for more finished English. Mr. Clark Russell has made another slip in making his narrator, who is fond of quoting the older English poets, also quote "All silent and all damned," a line not found till 1819, when the original edition of *Peter Bell*, where only it occurs, was published. This, unless we have misunderstood the chronology of the novel, is an anachronism.

The lady who is pleased to entitle herself by the masculine style of "John Strange Winter" has written this time a story that has the merits of movement and liveliness, though she has not refrained from blending a tragic element with the light comedy of the main story. The book is only a trifle, but pleasant of its kind, and will not prove too severe a mental strain for its garrison readers.

Vane's Invention is a fresh story on the well-worked theme of the jealousy and envy of an elder proficient in some art or study when outstripped by a younger man, and that younger a pupil. The special discovery in the present tale is that of a means of storing electricity in vast quantity and small bulk, so as to be readily applicable as a motor, and making steam and gas virtually obsolete. How the Professor endeavours to secure the

credit and the profit of the invention for himself, and how the matter is eventually settled, is what the author has to tell us; and he tells it with much realistic effect, the probability being heightened by his selection of an invention which does seem within measurable reach, and which would certainly bring great wealth to the fortunate discoverer.

Love until Death is a slight novelette, with the scene laid in Ireland. The love is all on one side, and unrequited; and the interest of the book lies chiefly in its local colour, which is not exaggerated, but a faithful transcript of certain aspects of Irish society.

When Sydney Smith made his classification of "Jews, Quakers, Scotchmen, and other Imperfect Sympathies," he would have been much nearer the facts if he had included Welshmen under the category, and put them first. For the Jew is eminently cosmopolitan, the Scotchman is himself a blend, and has much power of blending, and of adapting himself to new environments, while the Quaker, if somewhat exclusive in social matters, counts all mankind his kindred when it is a question of philanthropy. But the Welshman is not national, nor even provincial. He is tribal, and of the old endogamous tribal temper, regarding all outside the tribe not as strangers only, but as the material of foes, or as foes already, so that six centuries of incorporation with England politically have not yet brought about conformity in language or ideas, nor even in religion, for the sect which is most numerous in Wales, the Calvinistic Methodists, has little influence outside the Principality. This jealous isolation has kept Wales apart from the main current of national life, and has proportionally diminished the ratio of Welshmen who have attained more than local distinction, so that there are many fewer such than their numbers, as compared with the other national elements of population in the United Kingdom, would lead a statistician to expect. There is little real intercourse between Welsh and English, and the larger group has but slender knowledge of the smaller. Hence the value of books which supply real information; and of such is *Rhys Lewis*, which is of slight account as a story, but which is a minutely detailed description of Welsh life in its religious and family aspect, as seen from the Calvinistic Methodist standpoint. It is by no means light reading—the frivolous worldling might even pronounce it "stodgy"; but it lays open an interior apt to be carefully, not to say churlishly, shut in English faces, and is worth study on that account.

RICHARD F. LITTLEDALE.

SOME SCOTCH BOOKS.

Legends of the Saints in the Scottish Dialects of the Fourteenth Century. Part I. Edited by W. M. Metcalfe. (The Scottish Text Society.) The Scottish Text Society and its scholarly and painstaking secretary, Dr. Gregor, are doing, in a quiet and unpretentious way, a most valuable work in the way of elucidating and illustrating the literature, history, and archaeology of Scotland. It has as yet issued nothing better than Mr. Metcalfe's *Legends of the*

Saints. The first part only has yet appeared, and it is in the second that Mr. Metcalfe will show himself to full advantage as the expert in comparative philology he obviously is. Moreover, he will, no doubt, seek to make good the scepticism as to Barbour being the author of the "Legends" which he indicates, both by omitting the name of the Archdeacon of Aberdeen from the title-page, and by using in a prefatory note the phrase—"Whoever the author may have been." As Dr. Horstmann, the Berlin editor of the "Legends," attributes them to Barbour, we may anticipate an interesting conflict between German and Scotch scholarship. Mr. Metcalfe's task will be no easy one; but the fact that he has already been able to correct Dr. Horstmann in a number of textually important matters may be taken as evidence of the possibility, to say the least of it, that the victory may fall to him. What Mr. Metcalfe has already done is to give the text of the five "Legends" of Peter, Paul, Andrew, James, and John, with a special commentary, which their author—Barbour or another—based on such mediaeval works as the *Legenda Aurea*. The text is in large and fine type, and Mr. Metcalfe has shown much judgment as well as the greatest care in comparing the passages in it with those of which they are more or less translations. But both the level-headedness and the sure-footedness of Mr. Metcalfe as a philologist are best seen in the notes in which he explains obscure words and phrases in the text. We recommend any expert in the Scotch dialect to try to read this product of the fourteenth century. The chances are that he will find himself traversing the Valley of Humiliation if not floundering in the Slough of Despond, and he will require a helping hand from Mr. Metcalfe's notes, which contain valuable information not given even by the best dictionaries and glossaries. We may have more to say of *The Legends* when Part II. appears. It must suffice to say of Part I. that it is a model of industrious editing, and of sagacious, solid, unpedantic erudition.

Caledonia. By George Chalmers. New Edition. Vols. I., II., and III. (Alexander Gardner.) This is another enterprise of which we can only give at present a partial and preliminary notice. The original *Caledonia* of George Chalmers, which began to appear in 1807, is one of the monuments of Scotch history and topography. It is incomplete, however, like the national monument on the Calton Hill at Edinburgh. But, more enterprising and perhaps more public spirited than the present citizens of Edinburgh, Mr. Alexander Gardner purposes completing it. Chalmers only lived long enough to publish three of the four volumes he projected, but he left in MS. the bulk of the topographical portion of the rest. Mr. Gardner means to publish this unprinted matter, with the notices in it of the various parishes of Scotland, revised, verified, and brought up to date. Meanwhile, he has reissued, in three characteristically sumptuous volumes, what Chalmers wrote on the general history of his country, including its "civil" history—a statement of its municipal, agricultural, and trading progress. While not disturbing Chalmers's text, much less his opinions, the editor of this edition of *Caledonia* has supplemented it with a great array of notes, which allow the reader to compare Chalmers with later historians. Chalmers may not be so learned as some of his successors, but we are quite sure that he is less viewy. He was certainly a master of the sometimes dangerous art of bringing up big battalions of statistics to prove points. There is every reason to believe that the new *Caledonia* will, as its publisher hopes, furnish a body of information relating to the history,

topography, and antiquities of Scotland such as the literature of no other country supplies.

Among the Old Scotch Minstrels, by William McDowall (Edinburgh: David Douglas), is a popular, and not a critical, study of over sixty Scotch ballads. As its author himself says, he "has aimed at being descriptive rather than critical. As the ballads are the product of a credulous age, and were addressed to believing audiences, he has listened to them with a receptive ear." He has, moreover, adopted a new classification of the ballads, dividing them into "historical and warlike," "border and warlike," "tragic," "amatory and tragic," "melodramatic," and "mythological"; and this classification is perhaps the strongest point in his volume, because it enables Mr. McDowall to realise his own ideal. Loving Scotch literature, and indeed saturated with it, he has portrayed old friends like "Patrick Spens," and "Johnnie Armstrong," and "Gil Morice," and mere acquaintances like "Hynde Etin" and "Alison Gross," in a way that will be sure to take with the public, for in his notes he shows himself a discriminating scholar, as well as a warm admirer. Regarded as a personally conducted tour into a well-known yet enchanted land, this little book has certainly no superior; and we doubt if it has any equal.

Legal and other Lyrics. By the late George Outram. Edited by J. H. Stoddart, LL.D. (Blackwood.) The preparation of this edition of Outram's lyrics—some of which, such as "The Annuity," are almost as popular in Scotland as all but Burns's best satirical verses—was the last literary work of that worthy and able Scotchman, Dr. James Stoddart; and it has been carefully, lovingly, and in all respects admirably done. What with explanatory notes and comic (but not too roughly comic) illustrations, Outram ought no longer to be a mystery to Englishmen. In this edition Dr. Stoddart has included some pieces which had not before been given to the general public. These will neither add to nor take from Outram's reputation.

David Kennedy, the Scottish Singer. By Marjory Kennedy. (Alexander Gardner.) This is a memorial to a Scotchman who, though possessed of no genius, nor even extraordinary talent, yet managed by industry and enthusiasm not only to carve out a special career for himself, but to obtain a true, if not very considerable, place in the hearts of his countrymen. Born in 1825, David Kennedy was only in his sixty-third year when he died, at Stratford, Ontario, of Canadian cholera, while he was on one of those tours which distinguish his career from that of any predecessor in his own particular rôle of Scotch singer, such as Wilson or Templeton. To judge from the short biography written by one of his daughters, there was nothing exceptionally eventful in his life. He had the usual "ups and downs" of a Scotchman brought up to business in a small country town; and, although he left that business for the adventurous career of a musician, no great misfortune of any kind befell him till he was well on in life, when three of his children were burned in the *Théâtre des Italiens*, at Nice, where they were pursuing musical studies. A plain, hearty, affectionate Scotchman, endowed by nature with a robust tenor voice, David Kennedy succeeded in tapping Scotch patriotism and passion for Burns wherever he went. One of his sons has written an account of the first series of singing tours taken by the Kennedy family. It is realistic, and not unreadable, but is not characterised by originality of view, or novelty in fact.

For Puir Auld Scotland's Sake (Edinburgh: Paterson) is a bright volume composed chiefly of prose essays on Scotch literary and rural subjects by a scholarly and enthusiastic Scotch-

man, belonging to what may be termed the "Christopher North" school, who writes occasionally under the pseudonym of "Hugh Haliburton." He shows to more advantage in verse than in prose. This volume is not equal to "Horace in Homespun," which preceded it. Yet some of these papers—particularly the rural sketches, of which "Herds" and "The Old Harvest Field" may be taken as specimens—are full of colour, and in every way agreeably realistic. Even the essays in literary criticism—such as "Allan Ramsay" and "Fergusson's Verse"—though conventional in tone, are graceful in style, and as critical studies are marked by sound judgment. But surely Mr. J. Logie Robertson—for he is "Hugh Haliburton"—is unnecessarily alarmed about the decay of the Scottish language and literature.

The Clyde, from its Source to the Sea. By W. J. Millar. (Blackie.) It is a genuine treat to come across a volume like this—so well arranged, so elaborately descriptive, and yet so judiciously written. Mr. Millar's title-page accurately describes his book. After tracing the Clyde from its source to the sea, lightening up his letterpress with illustrations by good artists, and quotations from such poets as Campbell, Wordsworth, and Bowring, and "stiffening" it with extracts from prosaic works like the *Transactions* of the Highland and Agricultural Society, he proceeds to deal with the topography, geology, and history of the region. Glasgow has an exhaustive chapter to itself, and so has "the river," in respect of traffic, navigation, shipping, &c. Finally, there are chapters, whose titles—such as, "Meteorological," "Defences," "Yachting," and "Light-houses"—speak to the character of their contents. To some extent this book is a compilation from other works; but, in many important respects, it is an improvement on them. Mr. Millar's leading idea is his own, and he has worked it out with admirable thoroughness.

Pollock's Diary of the Clyde (Glasgow: Menzies) is based on lines somewhat similar to those of Dickens's *Dictionary of the Thames*. It contains a great mass of information—some of it, no doubt, "conveyed" almost bodily from other works—prepared specially for the angler, the tourist, the exhibition-visitor, and the seaside frequenter, arranged in alphabetical order, dealing with the estuary of the Clyde as well as with the river. One of the best features of this book is the itinerary which precedes the dictionary proper. This dictionary, which is intended to be an annual, makes an auspicious first appearance, for an air of enterprise pervades every department of it.

SOME ENGLISH PHILOSOPHICAL BOOKS.

The Natural History of Thought. By George Wall. (Trübner.) Attention has of late years been drawn to the genesis and development of thought both in this country and in America. The subject has a twofold interest—speculative and practical. It is the latter which Mr. Wall chiefly deals with in this very able and interesting work, though the former has also a fair share of incidental illustration. The author thus sets forth his object:

"It is to trace the birth and progress of the thinking faculty and to learn the manner of its growth from its earliest dawn to the maturity of its powers, in order to ascertain the proper means by which it may be moulded and directed during its plastic stage."

This object Mr. Wall has pursued with a very remarkable union of philosophical acumen and systematised experience, the result being a work of profound and varied usefulness which we should be glad to see in the hands of every one

engaged in the training and instruction of youth. It is surely a stupendous anachronism, with our improved acquirements in every department of knowledge, that the development of the faculty by which knowledge is acquired and extended should still be left to chance, or to the hardly less satisfactory control of a traditionalism formed before mental processes were subjected to scientific analysis and exposition. If Mr. Wall seems at times to over-rate the plasticity of thought, this is, from the educational standpoint, a fault on the right side. We can heartily commend the book to our readers as a work combining in an eminent and unusual degree speculative ability with practical utility.

From Within. By George Harwood. (Macmillan.) The subject of this book is indicated by its title, which marks its introspective character. But it is more than an exposition of philosophical idealism. It is idealism considered as an evidence of revelation. No doubt this standpoint has often been adopted before. It is the root-thought of Berkeley's philosophy; but it is dealt with by Mr. Harwood in a peculiarly fresh and vivid manner, which ought to commend his work to all religious inquirers, even to those who, as a rule, eschew metaphysics with the strictness and persistence of a religious duty. The most conspicuous defect in the work is a tendency, which Mr. Harwood shares with many other fellow-thinkers in the same field, of proving too much. His book abounds with pithy remarks and apt illustrations, as e.g., the following: "Personality can no more raise itself bodily above its own level than a man can lift himself by his own braces."

The Religious Sentiments of the Human Mind. By Daniel Greenleaf Thompson. (Longmans.) Mr. Thompson is the author of several works, among others *A System of Psychology*, which prove him to be conversant with philosophical subjects, and skilful in their literary presentation. The author's intention in this work is to vindicate a fair standing-ground for religion considered as a science. Such an attempt, even when not wholly successful, ought to command respect; but in Mr. Thompson's case it seems to us to have attained a considerable measure of success. As the work covers the whole range of generally accepted beliefs, both in religious speculation and practice, it is obvious that we cannot give it the space its importance requires; but we can honestly commend it to our readers as the outcome of profound thought and likely to engender such thought in qualified intellects. Mr. Thompson may be accepted as a philosophical teacher the more readily as he does not overstrain the conclusiveness of his arguments. Thus, e.g., he sets forth his belief in personal immortality as a balance of conflicting probabilities (p. 70). His style is lucid and concise, but sometimes marred with Americanisms which to Englishmen seem a little strange and harsh.

Natural Causation. An Essay in Four Parts. By C. E. Plumptre. (Fisher Unwin.) This work consists of four essays—one of which has already done service as a magazine article—on the subject of evolution. The general theme is dealt with in the first two essays on Design and Philosophical Necessity. The last two take up special branches of the subject, viz., Ethics and General Civilisation. The author has made himself acquainted with his subject, and has carefully perused the usual authorities; but we cannot say that his work breaks new ground on a theme which has of late years received so much attention and so diversified a treatment. The essays are, however, pleasantly written, and no small amount of skill is shown in vivid illustrations of the subject-matter. They ought to attain the popularity for which they are doubtless meant.

Studies in Philosophy. By Rev. J. Lightfoot. (Blackwood.) Like the work just noticed, this also is a contribution to popular philosophy. The greater part of the book consists of an Introduction to the Study of Philosophy, with special reference to the Problem of Kant. It evinces no small amount of power at grappling with philosophical questions, though the author is evidently handicapped by the limitations of time befitting a lecture. We quite agree with Mr. Lightfoot as to the ignorance of philosophical subjects in the Church of England, though his own deprecating remark (p. 51, note) on his definition of "Christianity as a special Form of Idealism" evidently proves that the free treatment of philosophical questions by clergy, to whom traditional orthodoxy is the primary requisite of their intellectual existence, is not unattended by risk.

NOTES AND NEWS.

WE understand that Sir Morell Mackenzie's book on the Emperor Frederick will be published on October 20.

MESSRS. CASSELL announce a new serial issue of Gustave Doré's Illustrated Bible, in weekly numbers, at the price of one halfpenny each—which may be regarded as the cheapest enterprise yet undertaken even by that popular firm. The whole of the 200 fullpage plates of the original costly edition are to be reproduced. The first number will appear on October 31.

THE cheap edition of *A Thousand Miles up the Nile*, announced by Messrs. Routledge, has been revised and brought up to date by the author. Originally published at two guineas, Miss Amelia B. Edwards's book of Nile travel was by its price excluded from most of the circulating libraries, and has now been out of print and very scarce for some years.

THE correspondence which has appeared in the *Daily Telegraph* under the title "Is Marriage a Failure?" is to be republished with considerable additions under the editorship of Mr. Harry Quilter. The additional matter will comprise a preface by the editor, giving an analysis and summary of the correspondence; the paper on "The Philosophy of Marriage," which lately appeared in the *Universal Review*; and an appendix by Mr. H. Arthur Smith on the law of marriage and divorce as at present existing throughout the civilised world. The book will consist of about 200 pages, and will be published by Messrs. Swan Sonnenschein & Co.

MESSRS. TRÜBNER & Co. will publish immediately a volume of Letters from Mendelssohn to Moscheles, translated and edited by M. Felix Moscheles, the son of the receiver of the Letters. The illustrations, which are numerous, include several portraits of the composer; pictures of his home and study; facsimiles of some of the original drafts of the "Songs without Words," &c.; and many of Mendelssohn's comic drawings, which are as droll as those of Thackeray.

THE second part of Mr. G. McCall Theal's *History of South Africa*, embracing the period between the years 1691 and 1795, will soon be ready.

MESSRS. BLACKWOOD will shortly issue vols. viii. and ix. of Kinglake's *Invasion of the Crimea* in a "cabinet" edition, uniform with the previous volumes, together with an index to the whole work.

THE same publishers announce a new volume by Prof. Blackie, entitled *A Song of Heroes*; and also *Merlin, and other Poems*, by Prof. Veitch, of Glasgow.

MESSRS. CHAPMAN & HALL have in the press *Life aboard a British Privateer in the time of*

Queen Anne; being the Journals of Captain Woods Rogers, Master Mariner, with notes and illustrations by Mr. Robert C. Leslie.

A NOVEL of London life, *The Romance of a Shop*, by Miss Amy Levy, will be published very shortly by Mr. T. Fisher Unwin.

MESSRS. SONNENSCHN & Co. have in the press an English edition of Victor Rydberg's *Teutonic Mythology*, translated from the Swedish by Rasmus B. Anderson, the United States' minister at Copenhagen.

THE same publishers are preparing cheaper editions of Mr. Archibald Weir's *Historical Basis of Modern Europe, 1760-1815*, an introductory study to the general history of Europe in the nineteenth century; Karl Marx's *Capital*; and Prof. J. E. Thorold Rogers's *Six Centuries of Work and Wages: a History of English Labour*.

MESSRS. BELL & SONS will publish immediately *Practice and Help in the Analysis of Sentences*, by C. P. Mason. This work contains a systematic exposition of the nature and functions of the elements of sentences, with a copious apparatus of illustrative examples and exercises, and a collection of miscellaneous passages of all grades of difficulty, accompanied by indications of their construction and of the mode of analysing them.

THE next volume in the series of "Canterbury Poets" will be *Poems of Wild Life*, edited, with introduction, by Mr. Charles G. D. Roberts.

NEXT week will be issued the second volume of "Unwin's Novel Series," *Mr. Keith's Crime*, by Mrs. W. K. Clifford.

THE first volume of the *Universal Review*, containing four parts, will be issued shortly.

SINCE the appeal for help with the Chaucer Concordance which appeared in the *ACADEMY* of August 4, 1888, the following tales and minor poems have been undertaken by ladies and gentlemen in the order named: "Second Nun," by Miss J. Humphreys; "Nun's Priest," by Mrs. H. A. Evans; "Manciple," by Mr. S. Foxall; several Minor Poems by the Rev. and Mrs. P. W. Myles, who have also given the MS. of the difficult "Astrolabe" which they concordanced some years ago; "Parlament" and "Mars," by Mr. Walter E. P. Hogg; Books I. and II. of "Troilus," by Mrs. Haweis; "Clerk," by Mr. J. Davies; "Miller," by Mr. E. J. Thomas; "Wife of Bath," by Mr. W. T. Tee; Books I. and II. of "The House of Fame," by Miss Ellis; and Mr. F. S. Ellis has kindly promised to assist in any time left at his disposal after he has finished the Shelley Concordance. Further help is needed by W. Graham, 64 Mount Pleasant Road, Southampton, who will answer any inquiries.

MR. GOSCHEN, president of the London Society for the Extension of University Teaching, will give an inaugural address at the first of a course of eleven lectures on "Early English Literature," to be given by Mr. Churton Collins at Gresham College on Monday, October 15. The society has arranged for forty-two courses of lectures in various branches of science, history, literature, and art, to be delivered during the coming term at different centres in and near London.

THE first of a series of some thirteen lectures by different persons on "Centres of Spiritual Affinity and Phases of Religious Development" will be delivered on Sunday next, October 7, at 4 p.m., at the South Place Institute, Finsbury. The lecturer is Mr. Dabdhahai Naoroji, and his special subject is "The Parsi Religion." Among the other names on the list are Prof. Terrien de Lacouperie, Prof. James Legge, Prof. S. Beal, Mr. Andrew Lang, Mr. F. Pincott, Mr. F. H.

Balfour, and Mr. Oscar Browning. The lectures are free to all, without any collection; and they are preceded by an organ recital and a vocal solo.

MESSRS. MACMILLAN have just issued the first volume of a cheap edition of Charles Kingsley's most popular works, consisting of *Westward Ho!* As a frontispiece is given the vignette portrait engraved by Jeans in 1876, which is far more characteristic than the full length prefixed to the Eversley edition of the novels (1881). From the skeleton bibliography printed on the verso of the title-page, it is interesting to learn the following details. The first edition appeared in three volumes in 1855, and was reprinted in 1857. In the latter year appeared a new edition in one volume, which was reprinted three times before 1869. From 1871 onwards a new edition was called for in every year down to 1885; while in three years—1876, 1877, and 1879—the popular demand required two editions. By the way, it seems odd that no artist should yet have ventured to win for himself a name as the illustrator of *Westward Ho!*

SOME little while ago we commented upon the necessity of annotating Tennyson's "Princess," if it is to be used as an examination-book in the universities of India. Corroboration has reached us from another quarter. A correspondent of the *Boston Literary World* recently wrote to ask the interpretation of a number of *cruces* in that poem, including the following:

"She to me
Was proxy-wedded with a bootless calf
At eight years old."

To this, another correspondent, hailing from Evanston, Ill., replies in the number for September 15—

"That is, when the boy of eight was too small to wear boots"

—which reminds us of the one joke recorded against Mary Lamb, when asked by her brother

"What is good for a bootless bene?"

TRANSLATION.

THE SWALLOW.

ENGLISHED in the measure of the original, "La Rondinella," of Tommaso Grossi in his novel, *Marco Visconti*. This poem is very popular in Italy, and is known to most Italian children.

SWALLOW past my window flying,
Thy swift course in circles winging,
From the dawn till day is dying
One sad song for ever singing,
Would its accents I might follow,
Know its meaning, pilgrim swallow!
By my faithless spouse forsaken,
Little widow left desponding,
How thy mournful plaints awaken
Earth and air to mine responding.
Ory—thy tones I fain would follow,
Fain would know their meaning, swallow.
Yet thou art not quite so wretched
As am I, with thy swift pinions
Wafting thee along outstretched,
While thy voice fills air's dominions
With soft words I strive to follow,
Little dark-clad pilgrim swallow.
Would I too—but me confineth
This dark dungeon that doth hide me,
Where no genial sunbeam shineth,
Where free air is e'en denied me,
Whence my voice can hardly follow
Thy swift flight, O pilgrim swallow.
Comes September—summer over,
Thou for southern flight prearest,
O'er far shores thy wings will hover,
Mountains, plains, and cities fairest;
Would that I thy flight might follow,
And might hear thee greet them, swallow!

But, as each cold day-dawn gleameth,
Waking I shall in my sorrow
Think I hear thy voice that seemeth
Answering to mine, and borrow
Comfort, while my fancies follow
Thy far flight, dear pilgrim swallow.
With the spring when thou returnest,
Thou shalt see a cross below thee,
Pause where thou that cross discernest,
My last resting-place 'twill show thee;
Pause and pray that peace may follow
Death's release, dear pilgrim swallow.

M. R. WELD.

MAGAZINES AND REVIEWS.

THE *Expositor* for October opens with a paper of great value and interest, by Prof. Ramsay, on "Early Christian Monuments in Phrygia," as illustrating the spread of the new religion over the central plateau of Asia Minor. It ought to stir up interest in explorations, which are so fruitful of results, and cannot be postponed without a loss of precious material, "for the old marbles are being destroyed every year." Prof. Laidlaw studies Luke xv. 11-32. Can it really be that "exegesis is not much in request here"? Prof. Milligan discourses on the Melchizedek Priesthood of our Lord; Dr. Dods, in brave and eloquent words, on present scepticism and the Church's responsibility. Dr. Lansing continues his notes on the "Egypticity" of the Pentateuch. Notes on "Dante and Delitzsch" (Prof. Cheyne), and "The Woman's Language of Chaldea" (Prof. Sayce and "E") conclude the number.

MESSRS. TRÜBNER & CO.'S ANNOUNCEMENTS.

Literature, &c.—"With Sa'di in the Garden; or, the Book of Love," by Sir Edwin Arnold. "Marriage and Divorce," including religious, practical, and political aspects of the question, by Ap. Richard; "The Moral Ideal: a Historic Study," by Julia Wedgwood—Contents: India and the Primal Unity, Persia and the Religion of Conflict, Greece and the Harmony of Opposites, Rome and the Reign of Law, The Age of Death, The Jew at Alexandria, The Problem of Evil, The Fall of Man, The Heritage of To-day; "The Autobiography of Mark Rutherford and Mark Rutherford's Deliverance," edited by his friend, Reuben Shapcott, second edition, corrected, and with additions; "Social History of the Races of Mankind," third division—Aoneo-Maranonians, by A. Featherman; "The History of Canada," by William Kingsford, vol. ii. 1679-1725—the history is continued in this volume to the close of the government of the first M. de Vaudreuil, and contains an account of the negotiations which ended in the treaty of Utrecht; vol. iii. will narrate the events to the conquest of Canada, and its cession to Great Britain under the treaty of Paris, 1762, and will be published early next year; "The Unfortunate One: a Novel," by Ivan Toorgevnieff, translated from the Russian by A. R. Thompson; "Ulli: the Story of a Neglected Girl," translated from the German of Emma Biller, by A. B. Daisy Rost; "Uncle Piper of Piper's Hill," by Tasma; "Naples in 1888," by Eustace Neville Rolfe; "Holcombe Ingleby," with illustrations; "India: a Descriptive Poem," dedicated to the Earl of Lytton, by H. B. W. Garrick, Assistant Archaeologist to the Government of India; "The Breitmänn Ballads," by Charles G. Leland, a new edition, with additions; "Count Tolstoi as Novelist and Thinker," lectures delivered at the Royal Institution, by Charles Edward Turner, English Lector in the University of St. Petersburg; and "The Narrative of the Holy Bible," by Emily Marion Harris.

Oriental Series.—"Alberuni's India," an account of the religion, philosophy, literature, geography, astronomy, customs, laws, and astrology of India, about A.D. 1030, translated from the Arabic by Dr. Edward C. Sachau. "The Life of Hiuen-Tsiang," by the Shamans Hwui-li and Yen-tung, with a preface containing an account of the works of I-Tsing, by Prof. Samuel Beal—the present volume is intended to supplement the "History of the Travels of Hiuen-Tsiang" (*Si-yu-ki*), already published in two volumes, and entitled "Buddhist Records of the Western World." The original from which the translation is made is styled "History of the Master of the Law of the three Pitakas of the 'Great Loving-Kindness' Temple." It was written, probably in five chapters, in the first instance by Hwui-li, one of Hiuen-Tsiang's disciples, and afterwards enlarged and completed in ten chapters by Yen-tsong, another of his followers. "Miscellaneous Papers relating to Indo-China and the Indian Archipelago," third series, reprinted for the Straits branch of the Royal Asiatic Society, and edited by Dr. R. Rost; "A Sketch of the Modern Languages of Oceania," by Dr. R. N. Cust; "Dacakumaracarita of Dandin," translated by Edward J. Rapson; "The Bhagavad Gita; or, the Sacred Lay," a Sanskrit philosophical poem, translated, with notes, by John Davies, new edition.

English and Foreign Philosophical Library.—"The Philosophy of Law," by Prof. Diodato Lioy, translated by W. Hastie; "Analysis of Ethical Conception," by S. Alexander; "Johann Gottlieb Fichte's Popular Works"—The Nature of the Scholar, The Vocation of the Scholar, The Vocation of Man, The Doctrine of Religion, Characteristics of the Present Age—in 2 vols., with a Memoir by Dr. William Smith; "The Science of Knowledge" and "The Science of Rights," by J. G. Fichte, translated from the German by A. E. Kroeger, with an introduction by Prof. W. T. Harris.

Science.—"The History and Description of the Eruption of Krakatoa in the Bay of Sunda," compiled by the committee of the Royal Society, edited by G. J. Symons, with 6 chromo-lithographs of the remarkable sunsets of 1883, and 40 maps and diagrams; "South-African Butterflies: a Monograph of the Extra-Tropical Species," by Roland Trimen, Curator of the South African Museum, Cape Town, assisted by James Henry Bowker, vol. iii. completing the work; "Water Analysis: a Practical Treatise on the Examination of Potable Water," by J. Alfred Wanklyn and E. T. Chapman, new edition; "Air Analysis: a Practical Treatise on the Examination of Air," with appendix on Coal Gas, by J. A. Wanklyn and W. J. Cooper; "Rocks and Soils: their Origin, Composition, and Characteristics—Chemical, Geological, and Agricultural," by Dr. Horace Edward Stockbridge, Professor of Chemistry and Geology in the Imperial College of Agriculture, Sapporo, Japan; "Lectures on the Ikosahedron, and the Solution of Equations of the Fifth Degree," by Felix Klein, Professor of Mathematics, Göttingen, translated by George Gavin Morrice; "Table of Quarter-Squares of all Numbers from 1 to 200,000, for Simplifying Multiplication, Squaring and Extraction of the Square-Root, and to render the Results of these Operations more Certain," calculated by Joseph Blater; "Table of Napier, giving the Nine Multiples of all Numbers, and permitting to perform quicker and more conveniently than by the Ordinary Proceedings the Multiplication and Division of Numbers with many Figures," by Joseph Blater, with the assistance of A. Steinhäuser.

Philology.—"An Arabic-English Dictionary," on a new system, comprising about 120,000 Arabic Words, with an English index of about 50,000 words, by H. A. Salmoné, Arabic Lec-

turer at University College, London; "A Handbook of Colloquial Japanese," by Basil Hall Chamberlain; "A Grammar of the Burmese Language," by A. Judson, new edition; "A Short Grammar of the Japanese Spoken Language," by W. G. Aston, new edition; "A Sanskrit Grammar," including both the classical language, and the older language, and the older dialects of Veda and Brahmana, by Prof. W. D. Whitney, new edition; "A Simplified Grammar of the Panjabi Language," together with extracts for reading and a vocabulary, by Rev. W. St. Clair Tisdall, late Principal C.M.S. Training College, Amritsar; "The Italic Dialects"—I. The Text of the Inscriptions (Oscan, Paelignian, Sabine, &c.; The Oldest Latin and Faliscan; Volscian, Picentine and Umbrian), with the Italic glosses of Varro and Festus, edited and arranged by R. Seymour Conway; "Rig-Veda Samhitā: a Collection of Ancient Hindu Hymns, constituting part of the Seventh and Eighth Ashtaka of the Rig-Veda," vol. vi., translated from the original Sanskrit by H. H. Wilson, edited by W. F. Webster; and "Handbook of Chinese Buddhism: being a Sanskrit-Chinese Dictionary," with vocabularies of Buddhist terms in Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian, and Japanese, by Dr. Ernest J. Eitel, Inspector of Schools, Hong Kong—the whole of the 1547 articles contained in the first edition have been rewritten with a view to condense, as well as to correct, the subject matter, in order to admit of an addition of 577 new articles.

MESSRS. RIVINGTON'S ANNOUNCEMENTS.

Theology, &c.—"The Ministry of the Christian Church," by the Rev. Charles Gore, principal of the Pusey House, Oxford; also by the same author, "Roman Catholic Claims"; "Holy Week Addresses on the Appeal and the Claim of Christ and the Words from the Cross," by the Rev. A. L. Moore, hon. canon of Christ Church; "The Baupoint Lectures for 1888," by the Rev. R. E. Bartlett, entitled "The Letter and the Spirit"; "Essays on Bede's Ecclesiastical History," by the Rev. H. Hensley Henson; "Buddhism, Primitive and Present, in Magadha and in Ceylon," by the Bishop of Colombo; a new volume of sermons by Canon Knox Little, entitled "The Light of Life"; two volumes of "Advent Sermons," preached in St. Paul's Cathedral, by Canon Liddon; "A Memoir of the late Archdeacon Allen," by the Rev. R. M. Grier, with portraits and two facsimile sketches by Thackeray; "Twelve Hundred Questions on the History of the Church of England," with answer-hints, &c.; "Some Urgent Questions in Christian Lights": being a selection from the Sunday afternoon lectures delivered at St. Philip's Church, Regent Street; "De Vita Pastoralis: the Office and Work of a Priest in the Church of God," by the Bishop of Lichfield; "On Behalf of Belief," sermons by Canon Scott Holland; "The Office for Holy Communion—Historically, Doctrinally, and Devotionally, set forth," by Canon Luckock; "Second Series of Sermons preached to Harrow Boys," by the Rev. J. E. C. Weldon, head master; "Good Friday Addresses," by Canon Paget; "A Memoir of the late Archdeacon Harrison," by the Rev. C. T. Forster; also a volume of "Sermons," by Archdeacon Harrison. The following additions to the "Oxford House Papers": "Christianity and Evolution," by the Rev. A. L. Moore; and "Purity," by Canon Scott Holland. "Teaching as a Career for University Men," by J. J. Findlay, with a prefatory note by Arthur Sidgwick; "The Acts of the Apostles to the Revelation, with Variations of Type in the use of Capital Letters," by the Rev. E. T.

Cardale; "Memoir, and Selection from Writings, of the late Dean Edwards, of Bangor"; "The Works of John Kaye, Bishop of Lincoln," vol. viii., "Miscellaneous Works," with memoir of the author; "Mohammed and Mohammedanism critically considered," by Dr. S. W. Koelle; "Religio Christi," sermons by the Rev. Dr. Wilson, sometime vicar of Holy Trinity, Knightsbridge; a volume of "Sermons," by the Rev. R. C. Moberly, vicar of Great Budworth, Cheshire.

History, &c.—The completion of Dr. Evelyn Abbott's "History of Greece"—viz., the second and third volumes, bringing the history down to the year 321 B.C.; "A History of Liberalism," by J. St. Loe Strachey; "A Translation of Leger's Histoire de L'Autriche-Hongrie," by Mrs. Birkbeck Hill, edited by W. J. Ashley, professor of Political Economy at Toronto; the completion of Prof. W. J. Ashley's "Introduction to English Economic History and Theory"; "A Contemporary History of the French Revolution, compiled from the Annual Register," by F. Bayford Harrison; "A History of the Early Empire of Rome," by the Rev. W. D. Fenning; "A History of Greece," by C. W. C. Oman; "A First History of Rome," by W. S. Robinson; "A Geography of the British Isles for Students," in 2 vols., by Prof. H. G. Seeley; "A History of the French Revolution," by Arthur Hassall; "The Story of Denmark," by Mrs. Arthur Sidgwick; "Notes on Building Construction," part iv., "Calculations for Structures," with numerous illustrations.

Educational.—"The Laws of Motion: an Elementary Treatise on Dynamics," by the Rev. W. H. Laverty; "Analytical Geometry," by David Munn; "A Supplement to Mr. Hamblin Smith's Elementary Algebra," by W. F. Pelton; "The Harpur Euclid," Books III. and IV., edited by E. M. Langley and W. S. Phillips; "An Elementary Textbook on Heat," by H. G. Madan; "A Treatise on Heat," by L. Cumming; "An Elementary Treatise on Chemistry," by W. A. Shenstone; a translation, by D. Robertson, of Dr. Tumlirz's "Potential, and its Application to the Explanation of Electrical Phenomena"; "A First French Writer for Lower and Middle Forms," by A. A. Somerville; "French Prose Composition for Advanced Classes," by H. C. Steel; "An Easy French Reading Book of Interesting Stories," by W. E. Russell; Molière's "Le Bourgeois Gentilhomme" and "Le Siècle de la Roche Pont," edited by F. V. E. Brughera; Molière's "Les Fourberies de Scapin," edited by A. H. Gosset; Victor Hugo's "Ruy Blas," edited by H. A. Perry; "Hints towards French Prose Composition," by G. Gidley Robinson. The following new volumes of the series of "Episodes from Modern French Authors," edited by W. E. Russell, of Haileybury College: Dumas's "Pepin and Charlemagne," edited by J. D. Whyte; Daudet's "Le Petit Chose," edited by A. F. Hoare; Mérimée's "Matteo Falcone," edited by W. E. Russell; and Dumas's "Le Capitaine Pamphile," edited by Prof. E. E. Morris, of Melbourne. "Select Passages from French and German Poets," edited by C. M. C. Bévenot; "Progressive Short German Dialogues," for schools and private study, by A. an der Halden; "Easy German Examination Papers," by A. R. Lechner; also, a Key to the same; "A First German Reader," by A. R. Lechner and Herr J. Schrammen; "German Exercises," by G. J. R. Glüncke; "A German Exercise Book," by W. G. Guillemard; "Von Sybel's 'Die Erhebung Europas gegen Napoleon I.,' edited by G. Sharp; Schiller's 'Wallenstein,' edited by R. A. Floetz; Goethe's 'Hermann und Dorothea' and Lessing's 'Minna von Barnhelm,' edited by C. C. Perry; 'An Italian Grammar,' by H. E. Huntington; 'Selections from

Lucian," edited by W. R. Inge and H. V. Macnaghten; "Latin Syntax for the Use of Upper Forms," by the Rev. E. C. Everard Owen; also, by the same author, "A History of Latin Literature"; "A Selection from Pliny's Letters," edited by H. R. Heatley; "A Latin-English Dictionary," for junior and middle forms, by the Rev. C. G. Gepp and A. E. Haigh; "The Hecuba of Euripides," edited by Arthur Sidgwick; a Key to Champneys and Rundall's "Easy English Pieces for Translation into Latin Prose," second series; Plato's "Republic," Book X., edited by B. D. Turner; Shakspeare's "King Henry IV., part i., edited by Oliver Elton; Shakspeare's "As You Like It," edited by Prof. A. C. Bradley, of University College, Liverpool; Shakspeare's "King Richard III.," edited by the Rev. W. H. Payne Smith; "English Verse for School Repetition," edited by E. W. Howson. The following additions to the "English School Classics," edited by F. Storr, of Merchant Taylors' School; Milton's "Samson Agonistes," edited by C. S. Jerram; and Scott's "The Lord of the Isles," edited by F. S. Arnold.

MR. T. FISHER UNWIN'S ANNOUNCEMENTS.

"THE Life and Times of Girolamo Savonarola," translated into English by Mdme. Villari, and revised and supplemented by the author, Prof. Pasquale Villari, in 2 vols., illustrated; "English Wayfaring Life in the Middle Ages," translated by Lucy A. Toulmin Smith, and revised and supplemented by the author, J. J. Jusserand, illustrated; "The Coming of the Friars, and other Mediaeval Sketches," by the Rev. Dr. Augustus Jessopp; "The End of the Middle Ages: Essays and Questions in History," by Mdme. James Darmesteter (Miss A. Mary F. Robinson); "The Economic Interpretation of History: Lectures on Political Economy delivered at Oxford, 1887-88," by Prof. J. E. Thorold Rogers; "The Twilight of the Gods, and other Tales," by Dr. Richard Garnett; "Old Chelsea," written by B. E. Martin, and illustrated by Joseph Pennell; "Ranch Life in the Far West and the Hunting Trail," by Theodore Roosevelt, illustrated; "Rides and Studies in the Canary Islands," by Charles Edwardes, illustrated; "Industrial Rivers of the United Kingdom," by various well-known experts; "The House and its Builder, and other Discourses," by the Rev. Dr. Samuel Cox; "Crime: its Causes and Remedy," by L. Gordon Rylands; "The Five Talents of Woman: a Book for Girls and Young Women," by the Rev. E. J. Hardy; "Stephen Elderby: a Novel," by A. Hill Dreury, in 2 vols.; "Proverbs, Maxims, and Phrases of All Ages," compiled by Robert Christy, in 2 vols.; "Pandora's Portion," by Austin Clare; "Shamrock and Rose," by Mr. J. G. Lunn, in 3 vols.; "Sisters of Omberleigh: a Story," by Rosa Mackenzie Kettle; and "Chess: a Christmas Masque," by Louis Tylor.

In the "Nation Series"—"Mediaeval France," by Gustave Masson; "Persia," by W. S. Benjamin; and "Phoenicia," by Canon Rawlinson.

Among new editions: a cheap edition of "The Lives of Robert and Mary Moffat," by John Smith Moffat; a second edition of "The Fleet," by John Ashton, illustrated; a cheap edition of "Inspiration and the Bible," by Robert Horton; and a popular edition of "Faint, yet Pursuing," by the Rev. E. J. Hardy.

THE SUPPOSED SHAKSPERIAN PLAY OF "IRUS."

WITH reference to the supposed Shaksperian play of "Irus" (ACADEMY, September 22, p. 187, col. 1), Dr. Furnivall writes:

"The readers of the ACADEMY may like to see five of the six passages quoted from 'Irus' by Edward Pudsey, soon after A.D. 1600, compared with their originals in George Chapman's 'Blind Beggar of Alexandria' (1598), by Mr. P. A. Daniel:

"(1.) 'The fautes of many are buried in their humour.'

Cf. 'And so such fautes as I of purpose doe, Is buried in my humour.'

(Chapman's Works, p. 12, vol. i., Pearson's reprint.)

"(2.) 'To drinke to one is meant what health the wyne doth worke, shalbe employed to their comand and proper use. This y^e first intent of drinking to one.'

Cf. 'I meane to drinke this to your proper good, As if I sayde what health this wine doth worke in me, Shall be employed for you at your commande and to your proper use, And this was first thentent of drinking to you.'

(*Ibid.*, p. 20.)

"(3.) 'Yo^r hart is greater than yo^r person.'

Cf. 'Soft Mistris Burgomaister, pray you stay, your hart is greater than your parson farre or your state eyther,' &c.

(*Ibid.*, p. 27.)

"(4.) 'Dearer than ye pomegranet of my ey.'

Cf. 'I hold thee dearer then the Pomegranet of mine eye, and thats better by three pence than the aples of mine eye.'

(*Ibid.*, p. 35-6.)

"(4.) 'Coming out of his moueables.'

Cf. 'Men. Had you stayed neuer so little longer you should have met my Lord coming out of Leons house and out of his moueables. *Ed.* How out of his moueables.'

Men. Euen in playne troth, I see him wee her, winner her, and went in with her.'

(*Ibid.*, p. 37.)

"The sixth extract given in Pudsey's Booke I do not find in the 'Blind Beggar.' The chief character in that play is Duke Cleanthes. He pervades it in several disguises, as Irus, the Blind Beggar; Count Hermes, a violent bully and murderer; and Leon, a rich, fraudulent, and big-nosed usurer.

"P. A. DANIEL"

NOTES ON BULLEN'S OLD PLAYS, 1882-1885.

III.

VOL. III.

"SIR GYLES GOOSECAPPE."

P. 7:

"A my word (*will*) 'tis the Great Baboone, that was to be seen in Southwarke."

Trained baboons were in great fashion at the commencement of the seventeenth century. In "Ram Alley" (1611) many of their tricks are described and introduced as the delight of the city dames. In Chapman's masque in honour of the marriage of Princess Elizabeth an antique or mock-masque, of baboons "attired like travellers riding in a very strange manner upon asses" was introduced. An ape was trained to ride Banks's famous horse and lived in the same stable. The Bavarian or Babion was also a soubriquet of a famous dancer of the time—one like our Vokes or Girard—whom a city lady imitated in bed the following morning and could not recover her legs from over the back of her neck. It seems to have been a recognised sport to toss baboons in a blanket as may be

* From this passage and its context I take "moveables" to be a humorous and slang term for a "wife." Petruchio says that Kate "is my goods, my chattels, my household stuff" (*Shrew*, III. ii. 221-2).

gathered from "The Roaring Girl." Small sorts of apes or monkeys, called also baboons, were in great demand as ladies' pets. So late as Brome's "Wedding" (1663) the ape that was trained to sit upon his tail and frown when the Pope's name was mentioned (as in "Ram Alley") was still a favourite; and, it may be said, is to the present day. The Bavian was a character in all morris dances, and in that capacity is introduced in "The Two Noble Kinsmen," to which Mr. Skeat has appended a useful note on this subject. The special baboon here referred to is met with again in "Wily Beguiled" (1606).

"He walks as stately as the great Baboon."

P. 18:

"'Tis the mind of man and woman to affect new fashions; but to our *Mynsives* forsooth, if he come like to your *Besognio*," &c.

The editor has a note to this, "People who walk with *mincing* step. I have not met the word elsewhere." It occurs in Ben Jonson's "Poetaster" (iv. 1), and means an affectation of prudishness. "Use not your city-mannerly word forsooth too often in any case; they count it too simple and *minisitive*." This is rather the meaning in the present passage. Many parts of the present play are Jonsonian.

P. 26: "To break *Priscian's* head" was a proverbial phrase for speaking bad Latin. It occurs also in "Lady Alimony," a much later play (1659?).

"*Ravisht* with coaches, and *upper hands*, and brave men of dust." "Upper hand" means higher places at feasts, &c. It occurs in this sense in "Richard III."

P. 40:

"The right *Spanish Titillation*."

Ben Jonson has "the Spanish titillation in a glove, your only perfume." He makes use of the term in "The Poetaster" and "Cynthia's Revels."

P. 47: "The Lord Decem Tales," with a reference to the "Canterbury Tales," is no doubt a pun, as if it was "decent tales." It is a pity it should be lost. Careless as the Elizabethan and Jacobean writers were of decency, "A Canterbury Tale" was a little too strong for them in some cases.

P. 64:

"The quick kiese of the top of the forefinger And other such exploytes of good *accost*."

Here "Cynthia's Revels," and the "Bare Accost" in that most tediously artificial mimicry of court wit and pastimes, is brought to mind again.

P. 70: L. 23, *Mom* (for *Momford*) is a misprint for *Ola* (for *Clarence*).

P. 83:

"I thought he had a reason for it, Lady.

"*Pense I*. And a reason of the *Sunne* too, my Lord, for his father would have been ashamed of it."

Another pun "raisin of the Sun" (son).

P. 87: Four lines from the bottom, "To beare thy coalt's teeth out of thy head." Read for beare, *beate*. Is this an error in transcription or in the original?

P. 87: The use of the fashionable word "protest" being interdicted to all save experienced and recognised courtiers is frequently commented on, and especially in Ben Jonson's plays, where a good note by Gifford will be found upon it. Numerous passages could be adduced. See also Wheatley's notes to "Every Man in his Humour," and in "Romeo and Juliet" is a familiar instance (ii. 4). It seems to have been at first used as a fashionable synonym for "swear," and especially in the adjurations of lovers. The "humour of it" partly arose, perhaps, out of the solemnity of its legal sense.

In this play "the fire of verbal quibble" appears to me most miserably unnatural stuff, but good enough possibly for Chapman, who had little skill in that direction, and to whom the play has been assigned by the editor.

"THE WISDOME OF DOCTOR DODYPOLE."

The name corresponds to our "block-head," "dunderhead," or "numskull," and is used in this sense by Latimer. In "Hicksoner" (1532), the identical name occurs,

"What master *Doctor Dotypole*?
Can you not preach well in a black bole
Or dispute any divinity."

Hazlitt's *Dodsley*, i. 179.

The present play is alluded to in Dekker's "Satiromastix" (1602).

P. 103:

"You bring stuffe for her? you bring *pudding*."

"Pudding," as used here, was a bit of low slang, and possibly is so still in out-of-the-way places. Thus in Brome's "English Moore," "We came to cast a plot. *Nat. Cast a pudding*"; and in Day's "Blind Beggar," "I'de make thee eat thy words or dig thy grave. *F.Stro. Eat a pudding's end*." Ben Jonson uses the expression also. The word "grandmother" has been substituted for "pudding" in modern Irish semi-genteel chaff.

P. 123:

"*Lass*. Must I stay, sir? *Doct. I spit your nose*."

The doctor here does not expectorate upon Lassinbergh's nose. His meaning is "I (i.e., 'aye' or 'yes'), in spite of your nose." Perhaps this may not need a note, but at any rate it needs the insertion of a comma after "I."

P. 124: For "adrianet," read "carcanet."

P. 128: For "acrostigonues" (!) read "acrostiques," or some intelligible and authorised form of acrostics.

P. 130: Possibly "Trevauts" is an accident for "Servants." "S" and "T" were often confounded from MS., and the interchange of letters is very slight. The passage is:

"The Prince, my Lord, in going downe the staires
Hath first an axe from one of the *Trevauts*."

P. 133:

"O this way by the glimmeringe of the Sunne
And the legieritie of her sweete feete
She *scouted* on."

This is exactly the Swedish *skjuta*, to shoot, to fly off quickly, given by Skeat and Jamieson—in deriving the term "scout," a taunt," by the former, and "scout" equivalent to "squirrel" by the latter. The last sense (usually pronounced "scout") is still in use in North Ireland with several derivative shades of meaning. But the present use of the word is very rare in old English writers.

P. 139:

"If I have any *scarres* in my belly, pray God I starve, sir."

Read *starres*, and turn for corroboration to p. 133: "Eate up all the *starres*." On the latter page for "Pes" (l. 8) read "Pea."

P. 139:

"Some two myles and a *wys byt*, Sir."

That is to say a wee bit, a little bit; which, as northern pedestrians have often found to their dismay, is the biggest part of the distance. Halliwell spells it "way bit," and does not give the origin. Possibly he held with Blount's *Glossographia*, where we find "Wea-bit . . . I find it written wea-bit, but conceive it should be *way-bit*; *quasi*, a bit or part of a way." This is amusing. Ray, however, has it right. "Wee bit, *sb.* a tiny wee bit, a small piece (a pure *Yorkshirism*)."

P. 147:

"Where thy *course* lay drownde."

Read "corse."

P. 157, l. 4: For *Alp* read *Lea*. Leandor speaks.

P. 288:

"Mary muffle."

The editor says he finds it in Dekker's "Honest Whore" as an expression of feminine impatience. This would lead one to suppose it was not of common occurrence, but many instances might be given. See Taylor's Works, 1630; Blurt's "Master Constable"; "Antonio's Revenge," and Dyce's note to "Northward Ho."

P. 289:

"I will gyrd myself with thy guts."

This elegant expression is still in use, like many other archaisms, in Her Majesty's Royal Navy. "I'll have your guts for a necklace," or, "I'll make a pair of garters of your guts." It occurs elsewhere in the early writers.

P. 299:

"Or hath some accident ocoated them."

Ocoated (accosted) here means confronted, much in the same sense as it is now in use. It is hardly necessary to retain this haphazard form of the word. Mr. Bullen inserts [*sic*] after it.

P. 303:

"There is no toyle to this walkinge of the Round." This phrase occurs in Ben Jonson's "Alchemist," and Whalley's note is to the point. It was the duty of the "gentlemen of the round" "to visit the sentinels, watches, and advanced guards; and from their office of 'going the round' they derive their name." In the "Alchemist" there is a double meaning attached.

H. CHICHESTER HART.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BRATTMAIER, F. Geschichte der poetischen Theorie u. Kritik von den Diskursen der Maler bis auf Lessing. 1. Th. Frauenfeld: Huber. 5 M.
CONSTANT, B. Lettres à sa famille (1775-1830). Introduction par J. H. Menos. Paris: Savine. 5 fr.
FILON, Aug. Amours anglais. Paris: Hachette. 3 fr. 50 c.
GONCOURT, Edmond et Jules de. Préfaces et manifestes littéraires. Paris: Charpentier. 3 fr. 50 c.
HUGO, Victor. Œuvres inédites de: La Fin de Satan. Paris: Charpentier. 3 fr. 50 c.
RIFKIN, Léon. Contes et apologues, illustrés par F. Hégamery. Paris: Hachette. 3 fr. 50 c.
SCHMIDT, L. Gudrun. Eine Umdichtung d. mittelhochdeutschen Gedruneliedes. Wittenberg: Herrosé. 1 M. 80 Pf.
SCHRÖTER, O. Oswald Heer. Lebensbild e. schweizer. Naturforschers. Zürich: Schulthess. 5 M.
VIOLETT, G. Bibliographie de la gourmandise. Paris: Belin. 25 fr.
VOGEL, A. Die philosophischen Grundlagen der wissenschaftlichen Systeme der Pädagogik. Langensalza: Gressler. 2 M. 70 Pf.

HISTORY, ETC.

- DUMOUTIER, G. Le Grand-Bouddha de Hanoi: étude historique, archéologique et épigraphique sur la pagode de Tran-vu. Paris: Ohallamel. 10 fr.
QUELLEN zur Frankfurter Geschichte. 2. Bd. Chroniken der Reformationszeit, nebst e. Darstellg. der Frankfurter Belagerung v. 1552, bearb. v. R. Jung. Frankfurt-a.-M.: Jügel. 12 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- CELLÉRIER, Ch. Note sur les mouvements des corps électriques. Basel: Georg. 3 M. 20 Pf.
CHOFFAT, P., et P. de LORIOU. Matériaux pour l'étude stratigraphique et paléontologique de la province d'Angola. Basel: Georg. 8 M.
DZIOBEK, O. Die mathematischen Theorien der Planeten-Bewegungen. Leipzig: Barth. 9 M.
KATZER, F. Das ältere Palaeozoicum in Mittelhöhen. Prag: Calve. 2 M.
KILLIAN, W. Description géologique de la montagne de Lure (Basses-Alpes). Paris: Masson. 25 fr.
REIS, O. M. Die Coelacanthinen, m. besond. Berücksicht. der im Weissen Jura Bayerns vorkomm. Gattungen. Stuttgart: Schweizerbart. 20 M.
RIVE, L. de la. Sur la composition des sensations et la formation de la notion d'espace. Basel: Georg. 4 M.

SCHMID, U. R. Zur Religionsphilosophie. Jena: Pohle. 2 M. 50 Pf.
SEMLER, H. Tropische u. amerikanische Waldwirtschaft u. Holzkunde. Berlin: Parey. 18 M.

PHILOLOGY.

BEYER, F. Quaestiones Apuleianae. Leipzig: Fock. 1 M. 50 Pf.

CORRESPONDENCE.

MAIDEN'S GARLAND.

Bottesford Manor, Brigg: Oct. 1, 1888.

I believe these objects were formerly very common. My father told me that there were formerly three garlands hanging on the fragments of the screen in the parish church here. This screen was swept away in 1826, and the garlands perished with it. About thirty years ago I saw one or more garlands suspended in a village church somewhere not far from Bawtry. I think, but am not absolutely sure, that it was at Dinnington.

The following passage occurs in the late Dr. Raine's account of Holy Island Church:

"Two garlands, emblems of deceased youth and virginity, are withering over the middle aisle. The hapless females whom they commemorate are falling away into dust below."

(North Durham, p. 149.)

In Pendleton's *History of Derbyshire* we are told that

"Ashford long kept alive the custom of carrying funeral garlands in front of the coffins of girls who died unmarried, and some of these memorials still hang in the church, where loving hands so long ago placed them" (p. 108). Others are to be seen at Matlock (p. 60).

Funeral garlands are noticed in Miss Jackson's *Shropshire Word-Book*, p. 465, and in the same lady's *Shropshire Folklore*, p. 6.

In the "Bride's Burial," a ballad in the Roxburghe collection (Ballads Soc., vol. i., p. 189), we read:

"A garland fresh and faire
Of Lillies there was made,
In signe of her virginity,
And on her coffin laid:
Six maidens, all in white,
Did beare her to the ground;
The bells did ring in solemne sort,
And made a solemne sound."

This ditty is furnished with a rude woodcut of the maidens bearing the coffin on which the garland is laid.

Maiden's garlands are not confined to this island. Sir Charles Anderson tells us in his *Eight Weeks in Norway* that he saw at Tomleivd "a garland of box and everlasting flowers, with the initials A. T. (Anna Tonetta) hung on the screen, in memory of the landlord's young daughter, who died last year" (p. 22).

In a note the author informs us that he had seen white paper chaplets in memory of young girls at Methley and Flamborough, in Yorkshire, and at Springthorpe, in Lincolnshire.

EDWARD PEACOCK.

THE NAMES "MOSINU" AND "SILLAN."

Oxford: Oct. 1, 1888.

With regard to Prof. Sanday's question as to the possible connexion between the name of "Mosinu" and that of "Sillan," my answer must be in the negative; I cannot see how they could be connected. In fact, I should be inclined to treat the latter as probably more anciently written "Silnan," *nl* being liable to be levelled into *ll*, as in the genitive of *colinn*, "corpus, caro," which occurs in the forms *colno* and *colla*. The name "Silnan" was pointed out to me long ago by Dr. Stokes, as I find it cited in my *Lectures on Welsh Philology* (p. 408), together with a seemingly related one, "Mocu-sailni." The references are to Reeves's *Adamnan's Vita*

Sancti Columbae (pp. 77, 108, 111, 126), where the editor gives "Sillanus" as the reading of one of the MSS. in the three first instances; the remaining instance comes from the heading of one of the chapters. Had Bodley's Library not been closed this week I might possibly be able to add references from other sources.

The "Book of Penagh," in my former letter, should be corrected into "Book of Fenagh"; and the actual form which "Segaman" there takes will be found to be "Segamain." A friend tells me that the right name to compare is not this, but the Italian "Semo."

J. RHYS.

"ZABA" IN THE DIALECT OF CREMONA.

London: Sept. 23, 1888.

Mr. F. Sacchi, in maintaining that the pronunciation of *z* in *zat*, as spelled by Peri, is not *z*, does not indicate what is generally the sound of Cremonese *z*. If he means by *z* the sound of English and French *z* similar to English and French voiced or soft *s*, as in *zeal*, *zèle*, *rose*, or even of Italian *s* in *rosa*—"rose," nothing can be more correct; but it does not follow from this that what is not a voiced *s* ought to be a voiceless or sharp *s*, as in English *sand*, French *sel*—"salt," and Italian *sole*—"sun." In fact, just as in Italian there are at least two different sounds expressed by *z* as well as two different sounds expressed by *s*, the two first having no corresponding sounds in English or French, in which one may try to indicate them in a very rough and incorrect way by *ts* or *dz*; so there are in Cremonese, particularly in the town of Cremona itself, two *s* and two *z* sounds occupying a different place in the dictionary, according as the pronunciation belongs to the *s* or to the *z* Cremonese sounds. To my ears, *z* of *zatt* differs from *s* of Bergamasco *sut*, and is nearer Italian *z* in *zampa*—"paw" than to Italian *s* in *sale*—"salt"; while in Bergamo I hear *sat* distinctly with sharp or voiceless *s*. I found that in Cremona the distinction between *s* and *z* is observed; and this distinction is admitted not only by Biondelli and myself, who are not indeed Cremonese, but also by Peri and other Cremonese.

The quotation of Mr. Bellini, a vernacular poet, and of Dr. Cazzaniya, a distinguished writer on social (not linguistic) questions, but the editor of Cremona's (not Cremonese, but Italian) newspaper, proves nothing, if Mr. Sacchi does not quote, at the same time, the passages in which these respected authors speak of the pronunciation of the initial consonant (*z* sharp or *s* sharp) in *zatt*, and of the questionable meaning of *zaba*—"frog."

As regards Prof. Biondelli (one of the linguists who have given the most protracted attention to the study of the Gallo-Italic dialects, particularly to those of the Lombard branch, to which the dialect of Cremona belongs), he never treated the two above-mentioned topics; and, consequently, any reproach of error committed by him concerning them is quite out of place.

As I begin to be afraid, at least for my own part, of having encroached too long on the time of the readers of the ACADEMY, I abandon to Mr. Sacchi the continuation of this, after all, not very important discussion.

L.-L. BONAPARTE.

MEDIÆVAL LATIN AND THE SOUNDS OF OLD ENGLISH.—"PERS" IN CHAUCER.

London: Sept. 29, 1888.

I am very thankful to Prof. Sanday for the hints he so kindly gives me in to-day's ACADEMY. From what he writes, it would appear that in my previous letter I have not laid sufficient stress on the following point.

So long as we may be sure that the departures from Classical Latin are due to the literary idiosyncrasies of an English scribe, and are not common to Mediæval Latin, they fall within the range of English phonetics, no matter whether they also appear in French or German MSS. This, however, is just where the difficulty lies, for there are but very few cases in which we must not assume the spelling-differences to be common to Mediæval Latin. I would lay especial stress on the evidence afforded by such texts as those of, say, Aldhelm, of which no non-English source is known to have existed. I must remark, by the way, that the existing editions of such works should not always be trusted for this purpose, since they are usually in the "accepted" spelling. If then, even the peculiarities to be found in such MSS. can be met with *e.g.*, in France, it would be the task of students of historical French phonetics to look into those texts.

As regards "Pers" in Chaucer, those who have recently written on this word may be interested to hear that in Dutch "paars" is quite a usual denomination for a light violet colour, sometimes verging on a blueish pink.

H. LOGEMAN.

THE ISLAND OF BECKERY, NEAR GLASTONBURY.

Hind Hayes, Street, Somerset: Oct. 1, 1888.

At a meeting of the Glastonbury Antiquarian Society, on the afternoon of September 29, when they inspected the recently uncovered remains of the chapel of St. Bridget, on rising ground, once the island of Beckery, a gentleman present stated that the derivation of Beckery was from Keltic Back or Beck, "little" and "ery" or Erin = Ireland. Now, John's of Glastonbury (p. 12, Hearn's Edition), says "Bekery, quae parva Hibernia dicitur, ubi olim sancta Brigidd perpendinavit."

May not this be the case: that the Keltic derivation was not known to the Glastonbury chronicler, but from hearsay the locality was known as "Little Ireland." Would some of your Keltic correspondents kindly give a few words confirmatory or explanatory of the derivation of the name Beckery?

I may add that Glastonbury has a well-kept and interesting museum, containing a collection of antiquities discovered in the town and neighbourhood. Some of the tiles found on the site of St. Bridget's Chapel have lately been added to the other objects of interest.

JOSEPH CLARK.

"BABIO-BABIA" IN NORTH ITALY.

Ickwell-Bury, Biggleswade: Oct. 3, 1888.

I have only time briefly to state that the locality in which the collective word *babio-babia* occurs is to the north of Pinerolo—whether further afield I am unable to say—for my visits of late years have been confined to the Riviera and some of the principal towns.

I may also mention that in the same district *vindu*, "a winder," and *bran*, exactly pronounced as its English equivalent, are current words; while the pretty sounding but uncomplimentary *frôla* = *légère*, "light, frail," is exceedingly rare. I do not remember having heard it more than three or four times.

J. GONINO.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, Oct. 8, 4 p.m. Royal Academy: "The Bones of the Human Body," I, by Prof. J. Marshall.
WEDNESDAY, Oct. 10, 8 p.m. Microscopical: "Reproductive Condition of *Orbitolites complanata* var. *lacinata*," by Mr. H. B. Brady.
FRIDAY, Oct. 12, 4 p.m. Royal Academy: "The Bones of the Human Body," II, by Prof. J. Marshall.

SCIENCE.

"BÄSIM THE SMITH" IN ARABIC AND FRENCH.

Bäsim Le Forgeron et Hārūn Er-Rachid.
Par Le Comte Carlo de Landberg. (Leyden: Brill.)

IT must be gratifying to Arabic students to find that the number of books that are published in or about Arabic and the Arabs is yearly increasing—albeit some of these publications might well have been spared. Count Carlo de Landberg has, in the volume before us, assuredly done a service both to the student and to the scholar, especially the former.

The story of "Bäsim the Smith" is not very generally known, although Mr. W. Beloe published a translation of this amusing tale in his *Miscellanies* (1795), and another translation exists in German. Count Landberg (besides a French translation) gives two Arabic versions of the tale: one in the Egyptian dialect, from a Cairo MS.; the other in the Syrian dialect, from a MS. in the Gotha Library. The idea of printing both versions is an exceedingly happy one, for the student is thus enabled to study the differences which exist between the Arabic spoken in Egypt and in Syria.

An opinion is maintained by some Orientalists that the Arabic of to-day is of little use to the Arabic scholar. I am glad to find, therefore, that Count Landberg gives no countenance to this view. In his preface, after speaking of the usefulness of the work to those studying the two dialects, he adds:

"Mais elle doit aussi servir au savant, déjà initié dans les secrets de la langue classique et des autres langues sémitiques. Pour l'histoire comparée de celles-ci, les dialectes de l'Arabe parlés ont une grande importance. On y retrouve beaucoup de formes qui intéressent le linguiste."

Count Landberg seems to adopt a position intermediate between those who hold that the Arabic of to-day and classical Arabic differ but slightly, and those who believe that there is as much difference between ancient and modern Arabic as between ancient and modern Greek. Arabic is properly divided into two branches—classical and modern. The classical may again be sub-divided into the pre-Islamic language, and the language from the time of Muhammad down to the fall of the Baghdad Khalifate. The modern embraces the written language from that time to the present, and the vernaculars. Of course, it must not be forgotten that there have been in classical and also in modern Arabic various styles of diction. But it is a mistake to think that written Arabic has deteriorated in modern times; and it is also almost certain that the language spoken in Egypt and Syria to-day varies but very little from that spoken in those countries in the second and third century of the Hijrah—if we exclude the few loan-words that have been introduced from Persian, Turkish, and some European languages. It is no less certain that Syriac, Hebrew, and Greek largely influenced the second classical period above alluded to. On the other hand, it is an error to think that, because there exist a few books—such as the *Arabian Nights*—written some centuries ago, these should be called "classical"; for, in truth, they are

nothing more than written colloquial Arabic, and would emphatically be denied the rank of classics by all native scholars. Nevertheless the importance of the spoken language, and the light it throws upon the classical, cannot be overlooked. There is no royal road to the study of Arabic philology; and the knowledge of Semitic languages throws but a feeble light upon the development of Arabic, which undeniably influenced other Semitic and non-Semitic languages more than it has been influenced by them. The only true and proper method of learning the philology of Arabic is by a comparative study of the vernaculars, from the present period back to the very earliest times, by the side of the written language. It is true that there are many dialects, yet these can be divided into two groups—the eastern and the western. By the eastern I mean the dialects of Egypt, Syria, and other parts of Asia, which nowhere differ much from one another; and by the western those of Algiers, Morocco, and northern Africa (*Al-Maghrib*), which, collectively, represent a lower grade. Count Landberg fails to distinguish these two groups, while he exaggerates the difference that exists between the vernaculars of Egypt and Syria.

There is little to say about the story of "Bäsim the Smith." The style (particularly that of the Syrian version) is very similar to one of the "Arabian Nights," both in conception and in diction. It is to be regretted that Count Landberg has not purged his Syrian version of the superfluous matter that is not to be found in the Egyptian—especially the verses, which, although interesting in themselves, cannot be useful to students without a translation and numerous notes. It would have been perhaps better if he had chosen this version in preference to the Egyptian for translation, as it contains more matter and is more interesting as a story. As regards the French translation, Count Landberg seems to have aimed at literalness rather than elegance, for which the student will hardly be disposed to blame him. He has added a few proverbs, with an Arabic passage illustrating the use of each as well as a translation. It would have considerably enhanced the utility of the work had he taken the trouble to mark the words that are strictly colloquial or foreign, with notes as to their derivation and use. He might have also followed a better system of transliteration, for that which he has adopted is most confusing and not very intelligible.

Nevertheless, considering the paucity of Arabic reading-books, this Arabic and French version of "Bäsim the Smith" may be recommended even to English students as a pleasant introduction to the modern language.

HABIB ANTHONY SALMONÉ.

PHILOLOGICAL BOOKS.

Primordialité de l'écriture dans la Genèse du langage humain. By Louis Alotte. (Paris: Vieweg.) This little book is likely to be regarded as adding another paradox to the many already started in connexion with human language. But, paradox though it may be, it is a paradox which deserves serious consideration; and, on the whole, M. Alotte has presented his case well. It is true that his argument savours too much of "the high *a priori* road,"

and that he accepts the untenable doctrine which derives every language from a limited series of monosyllables; but this does not affect the real issues of the question which he brings forward. Is articulate speech earlier or later than the beginnings of writing? M. Alotte decides that it is later, mainly on the ground that the hands would have been used for the purpose of intercommunication before the mouth; and that when we "think of some one we do not hear him but see him." In support of the latter argument, Captain Galton's recent investigations may be instanced, which show that the majority of people think pictorially. M. Alotte further alleges the fact that in most cases of aphasia it is articulate language and not the language of signs which is affected. Some years ago I put forward a similar suggestion to that maintained by M. Alotte, pointing out that the evidence that man is a drawing animal is older than the evidence that he is a speaking animal. It is difficult for a comparative philologist to believe that language, which still shows so transparently the marks of its origin, can go back to the remote age of the palaeolithic people in the south of France who carved the figures of the reindeer and the mammoth upon bone. That it does not do so would be rendered almost a certainty if the want of the genial apophysis in "Chellean man" proved his inability to speak. In any case the theory that man communicated with his fellows by means of pictures before he communicated with them by means of articulated sounds is worth the consideration of anthropologists.

Etudes de Grammaire comparée: (1) "De la Véritable Nature du Pronom." (2) "De la Conjugaison objective." By R. de la Grasserie. (Louvain: Lefever; Paris: Vieweg.) These two interesting "studies" have been originally published in the *Muséon* and the *Mémoires* of the Société de Linguistique de Paris. M. de la Grasserie has once more followed in them that path of linguistic research which is so intimately connected with the great name of Wilhelm von Humboldt, but which the specialising character of modern comparative philology has allowed to be too much forgotten. Like Dr. Winckler, he has devoted himself to the solution of some of the problems presented by the philosophy of language; and he has sought a key to them where alone it can be found, in a comparison of the manifold forms of speech, ancient and modern, used in different parts of the world. All the known families of language have been laid under contribution, and M. de la Grasserie has by this means endeavoured inductively to trace the origin and development of two important elements of the sentence. The primitive use, not only of the first and second personal pronouns, but of the pronoun generally is determined to have been "subjective," the use of the pronoun as a representative of a substantive being of later growth. The objective conjugation, it is further shown, is the first stage in the development of the verb, and a "concrete" expression of thought. "Morphologically it was the expression of relations by the close union of words arranged in a certain order; psychologically the total confusion of the elements of the proposition at first regarded as indivisible."

A. H. S.

CORRESPONDENCE.

VOLAGASES III. OF PARTHIA.

Towcester: September 29, 1888.

Canon Rawlinson, in his work on *The Sixth Oriental Monarchy* (p. 323), remarks that

"The successor of Volagases II. on the Parthian throne was Volagases III., who was most probably

his son, although of this there is no direct evidence. He ascended the throne A.D. 148 or 149."

On the same page of the work referred to, the author remarks that "the effigy on the earliest coins of Volagases III. is well bearded," showing that he was not a young man at his succession.

It is a singular coincidence that in the very year, A.D. 149, when Volagases II. died, there arrived in China a celebrated Buddhist missionary, a prince royal of Parthia. He is generally called 'Am-shi-ka'o, that is, "Shi-ka'o the Arsacidan." We read of him that "when his father died he gave up the kingdom to his uncle, and he himself became a Buddhist monk" (See my "*Buddhist Literature in China*," p. 7).

It seems probable that this Buddhist monk would have been Volagases III. if he had remained in secular life; and, if so, it shows that the historical Volagases III. was brother to Volagases II. This explains the doubt as to their relationship, alluded to by Canon Rawlinson in the passage above quoted.

S. BEAL.

SCIENCE NOTES.

PROF. VIRCHOW—who was recently elected president of the united societies of German scientists—has issued a little volume, entitled *Medical Remembrances of an Egyptian Journey*, containing a narrative of his voyage up the Nile as far as the second cataract, in company with Dr. Schliemann. The treatise is full of scientific matter, with occasional references to ancient history. The broken skulls on the first great sepulchral field, dating from Roman times, he found as thick and hard as Herodotus (iii. 12) says that those of the slain Egyptians were in comparison with the brittle ones of the Persians. It will be remembered that the Greek historian explains this peculiarity by the early exposure of children to the heat of the sun; and, in many parts of Upper Egypt the German traveller actually found young children thus exposed during their parent's absence in the fields, in immense clay bowls, resembling a champagne glass with a stem, into which they were put without any shelter. Concerning the Arab doctors and medical institutions, Prof. Virchow has some interesting remarks, though he found them characterised generally by a somewhat narrow nationalism. There are also chapters on the climate, the water supply, the physical condition of the native men and women, and the prevailing diseases.

MR. C. D. SHERBORN has recently published *A Bibliography of the Foraminifera* (Dulau), dealing with both recent and fossil forms, and containing references to the literature of this group from the year 1565 to 1888. It is by far the most complete bibliographical work relating to its special group that has yet been published, representing much diligent research among rare and little known works that are likely to escape the ordinary student. The references to Hungarian literature are specially noteworthy.

PHILOLOGY NOTES.

THE last number of *Hermathena* (London: Longmans) opens with some "Miscellanea Critica," by Prof. Palmer, from which we must be content to quote two emendations. In Soph. *Ant.* 766, he would read:

ὁ μὲν ὅν ἦτος καὶ ἡναικὸς ὕστερον.

In Verg. *Aen.* iv. 437, he is bold enough to suggest

"Quam mihi cum dederis, ululatum morte remittam."

Then follow four reviews by Dublin scholars of

English books—all of them, it is pleasant to note, highly complimentary. Dr. Maguire writes on Mr. Archer-Hind's edition of the *Timæus*, mainly from the philosophical standpoint; Prof. Tyrrell, upon Mr. Newman's first two volumes of the *Politics*, protests against his conservatism in avoiding transposition of the text, and discusses the famous passage about slavery; Prof. Abbott analyses the third volume of "Old-Latin Biblical Texts," edited by the Rev. H. J. White; and Prof. Lendrum reviews Mr. Fausset's *Pro Cluentio*. Passing over the other articles, we may mention the last. The Rev. Dr. John Gwynn here publishes the Syriac passages from a MS. in the British Museum, from which (as he has already announced in the ACADEMY) he is able to reconstruct some of the opinions adverse to the authenticity of the Apocalypse held by the heretic Caius.

FINE ART.

Wood-Engraving in Italy in the XVth Century.
By Dr. Friedrich Lippmann. (Bernard Quaritch.)

THIS is a book for which lovers of art, and especially students of wood-engraving, have only to be profoundly thankful. General histories of wood-engraving exist, or are promised, in no inconsiderable number; but they labour under the disadvantage that the ground has not been sufficiently prepared, country by country, for wide generalisations to be yet possible. Detailed histories have in a few cases been written, such as my own *Woodcutters of the Netherlands*; but they are mere students' books, which no one would read for pleasure—catalogues, in fact, confessed or disguised. Dr. Lippmann has written a book which is not a catalogue and which is readable. No student of Italian art can afford to neglect it.

Dr. Lippmann's studies in Italian wood-engraving first took form in a series of articles published in the *Jahrbuch der Preussischen Kunstsammlungen*. These were reprinted with large additions and corrections. The present volume is not merely a translation of the reprint, but represents a further stage in the author's studies. If not final, it at all events presents an approach to finality. No history of Italian art will henceforward be complete which does not contain an account of what Dr. Lippmann has thus, with so much careful labour, brought together or discovered.

After the invention or introduction of printing, wood-engraving in all countries developed side by side with that craft. In Germany and the Netherlands it had a considerable history before the invention of printing. In Italy it had none. Woodcuts in Germany took the place occupied by frescoes in Italy. Italian artists addressed the ordinary man from the walls of Italian churches. Climatic conditions rendered this impossible north of the Alps. Decorative wall paintings had, of course, been numerous in all Gothic churches. But they would not last; the climate was against them. Hence, the art of wall-painting decayed in the north instead of developing. Some form of art was, however, demanded, whereby the unlettered masses might have presented to their eyes symbols of those things about which they were unable to read. Woodcuts fulfilled this purpose. The block-books and the single sheets, containing

images of the saints or other devout representations, were sold at every pilgrimage resort, at every country or city fair, and were even peddled up and down the highways of all Central Europe. Thus, especially in Germany, wood-engraving was the popular art; and out of it printing in due course emerged.

In Italy, however, there was no similar demand, and consequently no supply. Not improbably a few early engraved blocks may have been made in a tentative fashion by individual artists, and here and there a print from one or another such block may be discovered. But no large visible result came from these isolated and exceptional efforts. Frescoes sufficed for the general public who lived out of doors, and there was no sale for the single sheets which found a home in every cottage in Germany.

The demand for printed books was at first much less in Italy than north of the Alps. No one can compare a printed book (even the best) with one of the lovely MSS. of the fifteenth century, and not at once perceive how far superior in beauty is the hand-made article to the machine-made. A country so full of men of culture, and, on the whole, so rich as was Italy in the fifteenth century, maintained the demand for MSS. at its height a full decade after printed books had become general in poorer and less artistic Germany. No printed book, for instance, was admitted into the library of the Duke of Urbino, and many another similarly cultured gentleman may have nourished the same prejudice. If MS. was thus preferred to printing, how much more daintily painted miniatures to woodcuts! The earliest printers to establish themselves in Italy were all Germans, and they brought German ideas of wood-engraving with them. The rude outline illustrations, which satisfied the purchasing public of Augsburg, Nürnberg, or Köln, would have seemed ludicrously bad in the eyes of an ordinary Florentine citizen, accustomed to the great wall-illustrations of a Domenico Ghirlandajo or a Sandro Botticelli. Thus the new art was starved for some years. Line-engravings were tried as a more elegant substitute, but were doubtless too costly, and never became habitual. Eventually woodcuts had their turn, and a new development set in. At first it seems that cuts were employed, not, in our sense, as illustrations of chapters, but as a kind of heading to help in finding the place, the cut being a sort of easily understood abstract of the chapter or canto that followed it—such, at any rate, is Dr. Lippmann's opinion. No sooner, however, had woodcuts become necessary than the Italian spirit was infused into them. Italian designers were employed, and more artistic results were thus attained than were attained in Germany until the coming of Wolgemut and Dürer.

Into the course of development, the history of the various schools—Florentine, Venetian, Lombard—that arose in Italy, it is impossible for us now to enter. The reader will find them fully and most interestingly described in Dr. Lippmann's valuable work.

W. M. CONWAY.

NOTES ON ART AND ARCHAEOLOGY.

By the permission of Her Majesty, Mr. R. Harris, art master at St. Paul's School, has just completed a copy of the portrait of Dean Colet now preserved in the Royal Library at Windsor. The original, by Holbein, is in a mixture of chalk and water-colour, on a salmon-tinted ground; and, by employing the same materials, Mr. Harris has been able to reproduce the character of the drawing in a very effective manner. The portrait is lettered "John Colet, Dean of St. Paul's," in gold and sepia; and although, as Wornum showed, the lettering on this series has no authority (some of Sir Thomas More's children, for example, appearing among the portraits under other names), still the likeness to the ancient bust in St. Paul's School seems to stamp this portrait as authentic. The interesting question still remains unsolved, how and where Holbein's drawing was taken. It could hardly have been from the life, as Holbein was an infant when Colet returned from abroad about 1496, and he did not come to England till some years after Colet's death in 1519.

MISS AMELIA B. EDWARDS will lecture, during the late autumn and early in 1889, on various subjects connected with the history and arts of ancient Egypt, and on recent explorations in the land of the Pharaohs, at Birmingham, Burton-on-Trent, Bowdon, Barrow-in-Furness, Kendal, Carlisle, Greenock, Paisley, Dundee, Edinburgh, Ayr, Hull, Leek, Nottingham, Alderley Edge, and Manchester.

MESSRS. CHAPMAN & HALL announce a volume by Lady Dilke, entitled *Art in the Modern State*.

The *Scottish Art Review* will in future be published in London by Mr. Elliot Stock.

THE Camera Club will have on view next week, at 21 Bedford Street, Covent Garden, a collection of photographic pictures by Mr. Frank M. Sutcliffe, of Whitley. This is the first of a series of "one man" exhibitions which are being organised by the club.

MESSRS. HOLLENDER & CREMETTI will open next week their annual winter exhibition of pictures at the Hanover Gallery, New Bond Street.

MR. T. C. HORSFALL, of Alderley Edge, the generous and indefatigable patron of Ancoats Hall Art Museum, Manchester, has compiled a singularly accurate, succinct, and instructive little catalogue of the multitudinous contents of that excellent institution, price one penny. Ancoats Hall Museum is situated in one of the poorest and most densely populated quarters of Manchester, and is especially designed for the instruction of the working classes.

THE trustees of the British Museum have recently issued an illustrated *Catalogue of the Engraved Gems* in the department of Greek and Roman Antiquities. The catalogue itself, which enumerates no less than 2349 objects—including the famous Portland vase—was compiled by Mr. A. H. Smith. The introduction is written by Mr. A. S. Murray, keeper of the department. The plates of autotype illustrations number seven; and the large cameo portrait of Augustus has worthily been chosen for frontispiece. The intrinsic beauty of engraved gems has, perhaps, won for them an unduly high place in public attention. In ages of luxury, when collecting is a passion—as at Rome under the early empire, in Italy during the renaissance, and, again, with the *dilettante* of the eighteenth century—the demand for gems tends to exceed the supply, so that forgeries are abundant. From the point of view of archaeology, gems cannot be compared with coins or pottery. From the two latter we can reconstruct or verify history, and discover the channels of

prehistoric commerce, or trace the development of the alphabet. Quite lately, it is true, the form and types of the earliest Greek gems have been utilised to throw light upon the primitive intercourse of Greece with Egypt and Assyria, and upon the origin of coinage. But these lenticular and scaraboid gems are precisely those which the amateur pardonably neglects, while he reserves his admiration for those whose interest is solely aesthetic. The British Museum is now very rich in specimens of all classes, having acquired many from the Blacas and Castellani collections. And all tastes ought to be suited by this Catalogue, which charms by the delicacy of its illustrations, and supplies the needed note of criticism in its introduction.

A Guide to the Study of the History of Architecture. By Edward J. Taver. (Pettitt.) Mainly intended as a guide-book for students, this little treatise on the history of architecture will be found useful to any who may wish to look up information on the subject. The text is a compendious sketch of the various styles arranged chronologically, and the foot-notes furnish full references to the authorities and the special works on the different periods.

THE French are awaking to the question of copyright in America. A committee has been formed for the protection of artistic property there, and an interesting pamphlet on the subject has been published by M. René Valadon.

THE colour of the Eiffel Tower has at length been chosen. It is described as "un rouge de rouille, sorte de sanguine au ton chaud," which will look like gold under the rays of the setting sun.

TWO of the thieves who stole the coins and jewels from the Museum of St. Louis de Carthage have been arrested at Palermo. They are brothers of the name of Michia, and have made a clean breast of it; but none of the property (valued at £20,000) has been recovered.

THE STAGE.

THE NEW COURT THEATRE AND MR. RICHARD MANSFIELD.

NEAR the site—not upon the site—of the little dramatic temple sacred to the hilarities of Mr. Pinero—on the other side of Sloane Square Station, in fact—there has risen the New Court Theatre, where, as it seems, the traditions of the old house are to be so far as possible maintained, and where the staple entertainment is to be a brisk farce, divided into three acts. Ah! but Mr. Pinero's work—even such work as he prepared for Sloane Square—was something more than a brisk farce, after all. Such fresh glimpses into humanity in his characterisation!—such a salt of wit in his dialogue! The successor to Mr. Pinero, for the time being, is Mr. Sydney Grundy; and Mr. Sydney Grundy, both in serious and in comic writing, has often done excellent things. Leave him to his own resources, and you have him probably at his best. But now at the Court he modestly assumes the rôle of the translator—a translation is all that his present work professes to be. In reality it is a very dexterous adaptation of the French piece in which Coquelin most of all drew the town last season—"Les Surprises du Divorce"—in which the French comedian was found by the more numerous and the less intelligent of his

clients more engaging than in Molière. The dexterity of the adaptation consists partly in the fact that the alterations are in quantity almost as slight as they are good in quality. The skilful hand has known how to effect much, with few touches. The undoubted ingenuity of construction of the French piece has absolutely gained through Mr. Grundy's manipulation, and he has adroitly softened whatever, to the broadly judging person, may have been offensive or disagreeable. For all that, "Mamma"—which may be seen once with pleasure—is not at bottom the equal of the witty creations of Mr. Pinero. You laugh at it without difficulty; but you are not at the mercy of the writer. It is good, but it is not overpowering. The building up of the piece is perhaps even more ingenious than was that of "The Magistrate," and "The School-mistress." But the *dramatis personae* are not as fresh, and they are not as funny.

Again, the theatre—speaking of the new place as one with the old—has lost irreparably by the death of Mr. Clayton, whose humour was so strangely sympathetic, whose gaiety was so infectious. It is true that the Court Theatre was never the home of the star. No one was there—or, if there was anybody, it was only John Clayton—whom, without regard to the presence of others, you would have traversed London to see. Mrs. John Wood came next to Mr. Clayton in this respect, so continuous is the flow and so pungent the flavour of her fun. But Mrs. Wood, though she has a very big part in the new farcical comedy, has not got a very effective one. She has many excellent moments. She has at all times her audacity, her native piquancy, her certainty of method, her perfect enunciation, her characteristic carriage. But you do not quite get over the suspicion that this noisy mother-in-law—filling the stage directly she comes upon it—is not quite so disagreeable as it is her business to be. There is no really bitter flavour about her. She is only sub-acid. Mr. Arthur Cecil, on the other hand, is fitted perfectly. Gracious, expansive, bland, a little scheming—a little nervous to boot—he gives us nothing that is new indeed, but a good deal that is still welcome. As for Mr. Hare, whatever he had, or did not have, at first, he had certainly when I saw him on the eighth evening of the run, last Tuesday, a breadth and force for which he has not, perhaps, generally been given credit. I could not ask that the part should be performed better. And after circumstances have induced him to give finish to anything so often, one is glad to see him in a character that is so prominent. Mr. Eric Lewis looks and acts quite satisfactorily as Tom Shadbolt, for whom the charms of Diana have proved too much. And Mr. Groves is nautical and manly in a part which almost betrays the French origin of the piece—the part of the useful and confidential friend, himself unconcerned with women, yet busy in furthering the love schemes of his comrades. Of the ladies, the one who has the best, though she has not a very perfect, part has been spoken of already. Mrs. Wood does get some substantial help from the dramatist; Miss Filippi and Miss Annie Hughes get almost none. They have been exceedingly well chosen, however, for the parts they are invited not so